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CONTENTS.

FIRST PAGE,—The Rostrum; In Memoriam Rosa, Dalsy, and Angle Howard. No Prefix for "Spiritualism." SECOND PAUE .- Poetry; Sometime. The Reviewer: The

Way-Marks of a Pilgrim, Spiritual Phenomena: Ma-terializations at Saratoga Springs, Banner Correspondence: Letters from Minnesota, Massachusetts, Iowa and Missonri. THIRD PAGE. - Letters from Maine, Illinois, Connecticut,

New York, and California. Brooklyn (Everett Hall) Spiritual Conference. Three and One. Animus of the Doctors of Medicine, Swedenborg, New Publications

FOURTH PAGE,-Phenomena the Basis, Medical Notes, Mrs. Ross in Boston, etc. FIFTH PAGE. - In Memoriam. W. J. Colville's Meetings

New Advortisements, etc.

BIXTH PAGE. - Message Department: Spirit Message given through the Mediumship of Miss M. T. Shelhamer SEVENTH PAGE .- "Mediums in Boston," Book and Mis collaneous Advertisements.

EIGHTH PAGE. -The Late Dr. Elfakim Phelps. Brief Paragraphs. New York and Vicinity: Brooklyn (N. Y. Spiritual Fraternity. Reception to Mrs. Nellie J. T. Brigham. Spiritualist Meetings in Boston, etc.

The Rostrum.

IN MEMORIAM ROSA, DAISY, AND ANGIE HOWARD.

Being a report of the services commemorative of the passage into spirit-life of the Howard children (late of the Brooklyn C. P. L.), held in Everett Hall, Brooklyn, N. Y., on Friday, Jan. 2d, 1881, Mrs. F. O. Hyzer officiating.

Remarks of Mr. Bowen.

It has been deemed appropriate by the friends, and probably justly so, that some expression should be given to the feelings of the Children's Progressive Lyceum, to which the three children whose memorial services we commemorate this afternoon belonged.

Before listening to the message of consolation which our sister and inspired teacher has for us this afternoon, in accordance with this request, I have only to say, simply and briefly, that we, as a Lycoum, feel most keenly this great loss. I remember distinctly the audience here a month ago to-day. The circumstances are vivid in my recollection-the speaker, Mrs. Hyzer, the large audience, the weeping friends. One of the little girls had gone to the other life-Rosaand we did not know how soon the other two sisters would follow.

It was last Sunday morning that I had the pleasure of reading to the Children's Lyceum a kindly telegram, sent by a lady, formerly one of the principal officers of our school, wishing us a "Merry Christmas." I wrote a letter durthis very kind telegram, and a detailed account of the proceedings in this hall on Christmas night-this well-filled hall, so many friends of the Lyceum being present, such a large number of children with happy faces! I wrote about the gifts presented them, the happiness that prevailed and the general good feeling. And then I stated that doubtless she had heard, as I knew full well she had, of the passage to spiritlife of little Rosa, and I had also to record the passing away of Daisy Howard, the twin sister. The ink of that letter was barely dry before 1 heard my wife read from the paper the death of little Angie Howard. And so I wrote that, amid our Christmas festivities, we were in a shadow, and a lengthening shadow. And it is a shadow, friends, that follows us over the border of the old into the new year.

One of the most prominent and advanced teachers of the present day in New York, a man highly esteemed and honored, and justly so, said upon an occasion like this, "We are not to speak of the clearing away of the mists and of the light beyond the river, because we do not know.' And this man is prominent as a religious teacher! He says, "We do not know that there is any light beyond the river. We are not well assured that the mists of Death will ever clear away in order that we may see that light." Oh, my friends ! is this the highest message of consolation that the most advanced thought of the present time can utter without the light of Modern Spiritualism? Alas! alas! it is. But thanks and gratitude to the Ruler of the universe that amid all the prevailing doubt upon the subject of a future life, we have the signs unmistakable, we have the token sure, we have the facts demonstrable of a life of radiant glory, of transcendent beauty beyond this "vale of tears." But it is not my province to speak much in this direction this afternoon. I am reminded by these broken pillars [alluding to the floral offerings] which we often see at the funerals of adults, how these dear children were pillars of our Children's Lyceum, an institution perhaps too much overlooked by Spiritualists generally, doing a good work in a quiet way; having little to do with negations, and affirming only the truths of Spiritualism and progress. These pillars, broken as they are, symbolize the three broken pillars of our Lyceum. These children were loved and esteemed; they were shining marks in our school: We shall not soon-we shall never forget them. I will not dwell upon the fact that all the children of one family have been taken at one fell swoop. I will not speak of the shroud, the coffin, the hearse, the gliding plumes, the grave, and Mother Earth, which, with all its radiant beauty, is but one vast cemetery. Oh no! we will forget all about these. I will hold my car close to the confines of that world which touches this so near on every side; I will peer beyond, in the light of Modern Spiritualism, to the tablet containing the names of those gone to the immortal life. I will look upon that tablet and read thereon written, "Rosa, Daisy,

Angie Howard, born to the immortal life," and

voice of the angel which says, "These three precious buds of promise are not lost. These three children have clasped hands on the fair banks of everlasting deliverance."

Mrs. Hyzer's Discourse.

This record has been handed me: Rosa May Howard, dled Dec. 3d, 1880. Dalsy Dell Howard, died Dec. 24th, 1880. Angle Violet Howard, dled Dec. 28th, 1880. "Is God Just?"

This surely is a very solemn record, and the question a most important and interesting one to us all. These beautiful embodiments of divine life, these sweet children thus suddenly up lifted from the altar of yearning hearts, certainly in their going have left wide ajar the doors of nature that open to this question. In answer to this interrogation we invoke the ministry of divine inspiration this afternoon.

As we uplift our gaze to rarer spheres, Seeking consolement for our burning tears. We see descending, a magnetic chain That twines its shining links around each brain: Warming our inmost souls with power to draw From th' elemal pledge of resurrective law. The sweet assurance that our darlings fair Have but arisen to a purer air, And now on us from their fair home above, Look with delighted and endearing love. Though vain the tear, or prayer, to change the law, Nature through these emotions e'er doth draw A power within us, filling us to bear More easily our lot's distress and care.

We cannot hold our loved ones when is come The hour for them to seek their higher home But we can follow on their shining way, E'en while we still are held in bonds of clay; For mind and heart can find their native air Through life's immortal gate-way-silent prayer, Our mortal tears may blind us to their sphere, But soon the mists will pass, our sight be clear, And in communion with the gone before We shall be calm and trustful evermore, Feeling renewal of our love and trust In the eternal One whose laws are just.

De we ever question the justice of God when we are basking in the light of earthly prosperity and worldly advantages? Surely not regarding ourselves, if we sometimes marvel at the fearful trials and sufferings of our fellow creatures. But while the dark messenger of transition, and his dreary pageantry the pall, the hearse, the bier, the open grave, keep afar off from our borders we do not, cannot feel the anguish which wrings from the soul and brain this question, "Is God just?" Hence we should never, but for affliction coming to our own heart-life, know the sweet, precious privilege of sympathizing with and of bearing tender consolations, yearning love and care to others. We are thus bound together by the ties of a coming the past week, acknowledging the reception | mondestiny; thus united by the bonds of common sorrow. Trials are not sent us by a God who needs the test of our power to endure. Perfect Wisdom we cannot inform. Experience reveals us to ourselves, not to divine Omniscience. The ministry of pain is educative as a means of directing our intelligences in their search for the knowledge of those laws, the fulfillment of which brings in the power, through self-knowledge, of self-government, the epitomal representation of the divine government of the universe. Through suffering I discover my relation to the law whose fulfillment shall. while it antedates the pain or negation, give to me a still fuller knowledge of the priceless treasures of my immortal heritage of abiding absolutely and forever in the infinite perfectness of the measurcless Over-Soul and Inner Spirit whom we call God. Every instant of eternity which we call time, birth and death is beating and throbbing in ceaseless, tireless, tidal motion. Every moment some one rejoices that a child is born, while in the same moment another one wails in heart-breaking anguish for a dear spirit departed. Every moment a new pain seizes, and one relaxes its hold upon human sen

> A smile wreathes the lip of one, the bitter tear is falling from the eye of another; thus ir resistibly self-evident becomes to us the certainty that mutation is the representation of the immutable, and that life and death are only heart-beatings of eternal Being; and while the one involves no possibility of creation, the other represents no principle of destruction. Things, states and conditions begin and end in the comparative, and to us, because we can only perceive by comparison; but they begin and end not in God, to whose mind all being is eternal and all form inherent. Hence the question becomes, in the light of this revelation of nature, not one of God's justice and injustice, so much as one relating to and involving those laws of spirit and matter, through a knowledge of which we grow wise unto salvation from that ignorance which affords the background for the pictures of doubt, distrust and despair concerning divine system and our own immortal destinies By this pure, clear light radiating from the throne of God, or eternal principles, we behold the narrowness of mind that could conceive of envy, jealousy and revenge in the nature of the Central Mind. In this light, how revolting to us becomes the thought, so often expressed, that God has taken our loved ones from us because we loved them so much. Is not this equivalent to admitting that our love has awakened his jealousy? that he will not allow us to bring love's tribute to any altar but the one idea of his special, separate, limited impersonation of tyrannical, despotic selfishness? Surely the Father in heaven, or his bride, our divine Motherhood, finds poor representation through such wretched symbolisms of infinite love and wisdom! Surely divine truth can reveal herself no more divinely than in the sweet, holy devotion, and clinging tenderness of the mother-love for the dependent little immortal, entrusted through

and try to hear in my inmost consciousness the | I can conceive of no manner or method through | have seen, what a beautiful and important re- | and indicates to me that for the present he which, or by which, infinitely parental love can reveal itself to human sense, if not through human parentage; and if there is one altar on earth at which God's ministering angels of inspiring, uplifting, all-resurrective love watch and linger most tenderly and reverently, that altar is the cradle where, slumbering in vestments of mortal clay, lie folded the yet untried wings of an immortal, destined to soar away and on forever up the undiscovered pathways of infinity.

The reproductive powers of our divinity and our humanity, through which the self-perpetuation of the eternal spirit, soul and mind of the universe is conducted, formulated and reformulated, cannot in themselves and of themselves be antagonistical to of unworthy of their fountain. Yet do we think better and more truly when we suppose our darling little ones are called from earth-life prematurely in relation to the eternal, infinite system of love and wisdom? Can a breath of chilling air, a too ardent kiss of the sun, a too abrupt action of gravitation or locomotion, or an extreme tardiness of digestion, disarrange the order of the universe and disappoint the purposes of infinite Perfectness? Is not the pre-maturity wholly representative of our own short-sightedness; and if it came to teach us wisdom, did it not come obedient to law? and if in obedience to law, did it not come in harmony with our higher good? if in harmony with our higher good, is not its ministry of sorrow wholly owing to our finite weakness rather than to infinite disarrangement and disorder in causes and ef-

When once I wept in almost maddening regret for some fancied possible neglect of a departed loved one, whose transition I deemed might have been prevented by greater care and foresight, my angel father and faithful teacher whispered me, "Poor egotist!"
"What!" I cried, "I an egotist because my

heart is almost broken at the thought of my own weakness?"

Again the whisper came: "Yes, an egotist; for do you not imagine that your weakness could become a power to the plat the purposed of the eternal God by wholly changing the destiny of an immortal soul abiding in his life? Let the comparisons you may have made, the light you may have received concerning causes and effects, be treasured in all humility for service in your future aims and objects of existence. but absorb no strength of being, no moment of time in vain deprecation of the method through which your darkness has been illuminated."

Thus I have through my own deepest and tenderest experiences been taught, not only by all my normal comprehension of universal nature, but by the wiser ministry of thought through angel-teachership, that since only through our experience do we gain knowledge and wisdom. all experience is in the service of the living God for our immortal education. Age, as computed by the revolutions of our earth upon her axis. is no evidence of maturity of human mind or soul. Many little children of outer form are far riper in appreciation of spiritual things-far more highly unfolded in spiritual intellect-than are many who pass from earth crowned with gray hairs and bowed with the burdens of mortal cares whence they have extracted no sweetness of life, and through which they have gathered no knowledge of their future destiny. If to remain in these forms of flesh for the period of three-score-years-and-ten is the evidence of our fitness for the life beyond, alas for the millions of fair, bright little ones who have entered unbidden the unwelcoming unseen! If spotless innocence and undisciplined, inexperienced childhood is, on the other hand, the special adaptation to a heavenly state beyond, alas for hoary heads and weary, tremulous old age that totter eagerly toward the grave as to the portals of a blessed resurrection! But these periods of transition are not determinative either in regard to our future happiness or infelicity. The interior possibilities of our immortal souls are superior to, and mold and direct, under the involved certainties of the laws of the universe and its All-Pervading Mind, the conditions requisite to the unfoldments of its own destiny.

We cannot measure growth by years, The revolutions of the spheres, But by the evidences given . 4 That we within have found our heaven; And that our spirit-lyres have caught The key-notes of eternal thought, That echo back from sphere to sphere, Our God is no more there than here; But that unerring systems run From star to star, from sun to sun, And that our tiny planet lies As fondly guarded in the skies, Through which unnumbered angels sweep To rouse from slumber, guard in sleep, And lead earth's children on their way Through primal darkness to the day, As pearly dewdrops sweet repose

Within the petals of a rose. I remember very well, as one who has just spoken so eloquently reminded us, the occasion on which I recently addressed these sorrowing hearts in their grieving for sweet little Rosa. I remember how, at that time, one of my own angel-guardians came into my presence, bearing in his arms my own daughter's beautiful angel-boy who but a few months ago was called from our home to unfold his sweetness and loveliness in the nurseries of the Summer-Land. He was not called away because he was his mother's only one, or to teach us the weakness of a too great and intense loving, but tearfully as we reached out to recall him, lonely as seemed our home whence his precious life had flown, sweet and consoling as were the assurances of our angel-friends that we should yet rejoice more than we were grieving for his I will listen, as we are addressed this afternoon, its mortality to her protecting, nurturing care! | departure, we could not then see, as since we him. He caresses her with gentle tenderness,

lation the bond between my heart and his was to sustain to my mediative connection with the spirit-world.

Little could I then comprehend that my future inspirations were to owe their highest and rarest, as well as profoundest possibilities of directing and unfolding my thought-service to humanity, to the agency of the love glowing in my heart for a little angel-child. "Yet I know that this is as true as that God liveth; so true, that should the hour come when I should stand upon this rostrum and not see my guardian inspirers with my Bertle in their care standing beside me, I should expect far less inspiring power of thought or utterance. Thus when our beautiful birdling spread his fluttering wing and swept tremblingly over the viewless river we have so long called the river of death, he carried, twined closely round his baby heart, the magic cord of a love that now forms the telephonic connection between my brain and the highest inspirations of God on which my possibilities of spiritually mediatorial powers of thought can draw. Thus on my anguish so quickly fell the consolation, on the tear so soon gleamed the light of a new-born gratitude, I cannot refrain from holding the picture, though it be one of personal experience, before those who to-day weep as I wept and grieve as I grieved over the sudden transplanting of the fairest flowers in their garden of love. Since this truth has been my consolation, I bring it to the sorrowing as their truth also, since God is no respecter of persons, and teaches us that no one has exclusive right to aught that can truly bless and sustain another.

If my spirit-babe has thus become a link in the chain holding myself, and through myself thousands of others who dwell on earth, to the privileges of light, and knowledge, and consolation through the ministry of truth from guardian angels, why may we not suppose it to be both natural and probable that these fair, bright, spiritually unfolded children of our sorrowing friends may become the uplifting magnets of their future earth-life, leading them by their sweet love and fond fidelities, guided and directed by wiser intelligences, to a fuller, broader, clearer comprehension and realization of their divine destinies, their immortal as well as mortal responsibilities to themselves, to each other, and their beautiful children in heaven? Oh! how many hearts equally bereaved with those of our dear friends to-day have howed above the open grave without the dear consolaions afforded us by the glorious philosophy of Spiritualism! How many have plead in vain for some token from their loved ones departed that they still lived and loved! Did the long, dreary, awful silence that settled upon the closed sepulchre proceed from the injustice of God? Surely present Love was throbbing with sweet, unutterable responsiveness, only unutterable to us because of our own embryotic inability to admit

and entertain the revelation. God is no more unjust to the coming harvest when he folds its life beneath the wintry snows than when he calls it with the kisses of the sunbeam to coronate the hills and valleys with its ripened glories. Divine harmony in the eternal relations of the Ideal and the Actual, the spirit and its representative substance, is God's justice, and that justice could have been no more defeated when my sweet Bertie and your darling Angie breathed out their last breath of our earth-atmosphere through those delicate tender mechanisms that we had so foully guarded and caressed, than it would have been had they as spirits ascended ere they had breathed it at all, or had they inhaled and exhaled it for the space of fifty or eighty years. The prematurity lies in the direction of our hones and anticipations not under the correspondencies with and the fulfillments of the absolute government of the universe-that universe which could no more spare our babies from the boundless perfectness of system than it could the countless suns that centralize the countless worlds in firmaments around their blazing splendors. We have only to calculate the velocity of unfolding truth in the years before us by what we have witnessed of its power during the last thirty years, to see that the manifestations of the principles of interspherical communion which are now so transient, limited and peculiar in regard to conditions, must soon become more general, continuing to extend and maintain their control of external matter until they become to earth as regularly normal in their action and manifestation as the simple, fundamental laws of our daily

Then we shall no longer know the torture of the heart that wrings from our fevered brains the question, "Is God just?" but our whole natures will ask triumphantly and gratefully, "Oh, death, where is thy sting? oh, grave, where is thy victory?"

A subject for a poem being presented, Mrs Hyzer said:

We call rhythmic sentiments and rhythmic words poetry, but there is a living poetry of which words are but the symbols that hold the true clixir of life, the vital harmony with our living needs, the full, refreshing draught to the thirsting soul. Such is now the poem my inspirers give unto my vision.

My dear, sorrowful friends, in that space upon the floor before you I behold standing, attended by their loving guardians, your three beautiful little girls. One, a man with a form of medium height, with dark hair and eyes holds by the hand your little Angie. He is seeking to direct her glance toward her parents that she may realize their nearness to her and thus become enabled to impress her presence, through direct sympathy, upon them. She seems weak and timid, but fully sustained by

shall be her special guardian. These little ones need and receive the most tender care on that plane of life as well as in this. The change from their mortal bodies into another atmosphere, and the requirements for a new exercise of their organic and vital functions in that light and atmosphere, correspond very much to the necessities that press upon the babe when newly born to the earth's external conditions. Her guardian seems to exercise a peculiarly healing power over Angie, she seeming to require such care much more than her sisters.

Rosa and Daisy are beside her, but appear strong and bright with healthful, childlike joy. Rosa seems especially delighted that her sisters have come to her sphere. They look toward me. and I feel the influence of the thoughts they are eager to express to their weeping parents. Rosa says to my mental car, "Papa and mamma grieve that Daisy followed me, and then dear little Angie, too; but oh! I am so glad they came!" They send messages of grateful love not only to their parents, and other dear friends, but especially to the beloved uncle, who ever blessed and served them in fitting their unfolding minds to understand readily the nature of their new state of existence; not by special teachings of philosophy, but by awakening and enlarging their intellects to a power of more easily understanding the nature of the conditions in which they are now to dwell. With Daisy stands a female spirit, somewhat taller than her mother. She has fair hair and dark blue eyes, and is the tender care-taker of the bright child-spirit whom she is holding by the hand. Another guardian spirit, a woman, very slender, and of dark complexion, is the present guardian of little Rosa. I do not know their special relationship by the ties of earth. Lonly see them. They all seem only sad because of sympathy with earthly friends, but calm and cheerful in their own plane of realization of life and its blessings. The vision fades. The curtains of the Invisible descend upon the grateful, peaceful, reunited throng. May we have strength to go forth from this sacred occasion with hearts as sweetly harmonized with the laws of God as those now sympathizing with us from the spirit-land.

NO PREFIX FOR "SPIRITUALISM."

To the Editor of the Banner of Light:

Permit me to say a few words in reply to Prof. Jos, Rodes Buchanan's article on Christian Spiritualism, published in your issue of February 5th. The writer seems to think all Spiritualists whose ethical perceptions are sufficiently clear to realize the supremacy of man's religious nature"-and that the term Christian (as he understands it) has no relation to Orthodox Christianity--will not object to the prefix of Christian to Spiritualism.

This is an error which the Professor and his adherents fall into in regard to a large number of old Spiritualists, many of whom, although perhaps never having written a published line upon their favorite subject, are as well informed upon it in all its bearings as are its public teach-

ers. They do not differ essentially from the Christian Spiritualists in regard to the historical Jesus, or that he is one of the guardian angels, if not the guardian angel, of this planet. They also believe the Christ or love principle was probably more developed in the man Jesus than in any of whom history gives an account; and know the word Christian, when attached to Spiritualism, has no relation to the word as popularly understood; yet they would not have this prefix to their venerated word.

Mr. A. E. Newton, one of the most intelligent and clear writers upon Spiritualism, is very indifferent about the use of the word Christian; while Rev. Allen Putnam, the well-known Spiritualist and author, in a late communication to the Banner of Light, decidedly opposed any such attachment to the word Spiritualism. Both of these gentlemen are religiously developed, as well as morally and intellectually.

My objection to this new movement is not that I do not come into sympathy with the general teachings of Brothers Buchanan and Pecbles; but realizing that Modern Spiritualism comprehends the best in ancient, and more besides-having the advantage of being able practically to demonstrate the continued life of the soul-I cannot see the benefit to be derived from the additional word "Christian," while I do see much harm, from the fact, that it will mislead many. Neither do I believe we can be made more religious by a change of name; for Spiritualism taught me, a quarter of a century ago, that I must cultivate my religious nature, it being the keystone of the arch. The devotional nature can be unfolded in the closet, though it may be pleasant and beneficial to attend publie meetings of our own faith.

Wise spirits saw at the first opening of this new dispensation if growth was too rapid their new wine would be put into old church bottles. The time has passed when we need fear this, but a few of our prominent speakers are determined our new bottle shall at least be labelled with the old name.

Some years ago a few writers made a great distinction between a "Harmonial Philoso-pher" and a practical Spiritualist, feeling, no doubt, the former was greatly the latter's superior. When it can be shown there is any differrior. When it can be shown there is any omer-ence between the central teaching of Christian-ity, the "Harmonial Philosophy," and Modern ity, the "Harmonial Philosophy," and Modern Spiritualism, it will be time enough to change its name. They all teach man to attend to individual culture, to develop all his faculties; and first of all to cultivate the higher, or love nature, that it may control and harmonize the selfish or animal. In doing this he should be willing to receive all external helps offered him, whether in social life or in public meetings; yet little progress will be made until he resolutely struggles to reach his highest ideal, which, for obvious reasons, will be forever unattainable.

Boston, Feb. 7th, 1881.

Boston, Feb. 7th, 1881.

Written for the Banner of Light. SOMETIME.

BY LYDIA DAVIS THOMSON.

Sometime, somewhere within the great unknown Where every soul shall find its right abode, No more by cankering care and grief weighed down But all unfettered by earth's weary load, I'll find sweet rest.

A voice from thence seems echoing in the air The thoughts myself repeateth o'er and o'er: "Not here, frail child, but oh, forever there, Upon that hallowed, pure and peaceful shore, Thou'lt find sweet rest."

And then, the good I fain would do on earth, (Were not the cyil with us omnipresent) Within that realm which gives the spirit birth— Where all is real, no joys are evanescent-On wings of love with missions pure and true, Will I go forth to work as angels do, And find sweet rest.

Buffeld, Mass.

The Reviewer.

THE WAY-MARKS OF A PILORIM. A REVIEW OF THE WRITINGS OF J. M. PEEBLES.

BY A. E. NEWTON.

[Concluded.]

On the return of the Pilgrim from his second tour around the world (the notes of which have not yet been given to the public, he published in London, in 1878, the two following named paniblets:

BUDDHISM AND CHRISTIANITY FACE TO FACE; or An Oral Discussion between the Rev. Migettuwatte, a Buddhist Priest, and Rev. D. Silva, an English clergyman. Held at Pantura, Ceylon. With an Introduction and Annotations by J. M. Peebles, M. D." 100 pages.

"CHRIST THE CORNER STONE OF SPIRITUAL 18M." 32 pages.

Of the first of these it may be remarked that while the discussion reported possesses a curious interest to both English and American readers as a specimen of priestly polemics at the antipodes, yet it is not calculated to produce a very lofty impression of either the disputants or the system defended on either side. Its tone much resembles that of the shallow controversies of bigoted theological partisans in Christian lands, whose chief effort is to bespatter each other with mud. It throws very little light on the real merits of either Buddhism or Christianity. The chief value of the pamphlet is in the contributions of the Pilgrim, which afford some satisfactory information relative to Gautama Buddha, the great Indian reformer of ante Christian times, and his selfabnegative teachings.

The second pamphlet above named, or rather its title, proved a very bomb-shell in the camp of the "anti Christian" wing of Spiritualists in this country-those who had settled it in their own minds that "no good thing can come out of Nazareth," and it was somewhat of a surprise even to those who honor the name of Jesus. Some would have it that our Pilgrim had ingloriously returned to the husks of an effete Christianity which he had once renounced and denounced. But the careful reader saw that he was only endeavoring to make a just and proper, though by no means new, discrimination between the offensive husks and the ever-nutritious kernel.

After adducing some additional and very strong, if not conclusive, evidence of the historical existence of Jesus, derived from the Talmud and other Jewish sources, and citing the estimates of many distinguished men, including several prominent American Spiritualists, of the Reformer of Nazareth, Dr. Peebles proceeds in this pamphlet to show that the term Christ was originally no part of the proper name of the man Jesus, but merely a title indicating his messialiship, or that he was anointed, divinely conscerated and illumined as a as doubtless many others' have been. The Christ he defines as "that divine efflux, that argal sphere of perfect love and purity in which dwell the Christ-angels and the arch-angelic intelligences of paradisaic beatitude"; or again (quoting the words of another), as "synonymous with the inmost or divine spirit of man." Taking either of these somewhat diverse definitions, it is easy, for one class of Spiritualists at least, to see that the Christ-whether considered as the divine efflux or the divine inmost of man-may metaphorically be regarded as "the corner-stone" of a truly Spiritual Philosophy-the foundation on which alone a true Spiritualism can be built. To another class, however-those who ignore the existence of an Infinite Spirit, and derive the spirit of man solely from matter-it is not strange that the term "Christ-principle" is an unmeaning phrase, and that the title of this pamphlet is "a stone of stumbling and a rock of offence."

It is apparent, however, to the critical reader, that by employing more time and care in the preparation of this tract, and a better arrangement of its contents, our fast-moving Pilgrim could have made a much more effective justification of the title of his pamphlet. In fact, the contents are not well adjusted to the title; the arrangement is misleading, and some of the minor positions assumed are plainly erroneous. The first half of the work is occupied in presenting evidences of the existence and testimonies to the character of Jesus, or "Jesus Christ," as he is interchangeably named, without a hint that the term "Christ" is used in any other than the popular sense as a proper name. Hence the hasty reader naturally infers that it is the person Jesus who is presented as the "Corner-Stone of Spiritualism." Further on, the question is raised, "Was Jesus the Christ?" And the answer given, in effect, is that he was not, at the time when he charged his disciples to 'tell no man that thing," but he became Jesus Christ from the hour of his baptism, when "the divine afflatus in the form of a dove" descended on him. This would constitute a very satisfac tory theory, perhaps, but for the awkward fact that the record places the baptism long anterior to the charge "to tell no man"! Our Pilgrim must have been napping when he conceived that theory, as also when he wrote that the prediction quoted from an ancient prophet-"Your sons and your daughters shall prophesy, and your young men shall see visions" (Acts ii: 17) -is a "command of Jesus Christ," and adds that "this command is imperative"!

Notwithstanding these and some other blemishes, which could hardly have escaped correction had time been taken for a careful revision, this pamphlet has doubtless done a useful work in awakening thought and promoting discussion, out of which the truth will in time be evolved. But the treatise needs to be re-cast and emended.

A more satisfactory production comes next on

"PARKER MEMORIAL HALL LECTURES," published in 1879-66 pages, 12mo. These lectures | cares to repudiate. He says:

were first delivered in Boston, and printed in the Banner of Light. They treat of the important subjects of "Salvation," "Prayer," "The Methods of Spirit-Influences," and "The Nature of Death." The author states them to have been "inspirationally prepared," though he takes "the responsibility for all their shortcomings." That they were prepared with unusual care and ability is apparent, and their declared aim, "to present the advance thought of Spiritualism in its religious aspects," has been worthily fulfilled,

"The present tidal wave of Spiritualism," says Dr. Peebles in his preface, "is evidently toward a better religious culture and a broader charity. The iconoclastic phase of Spiritualism is subsiding. The religious nature reasserts itself. There is a call for reconstructors-true master-builders."

This announcement, from one so competent to speak, is most cheering and refreshing to those who have been long waiting to see the storm of demolition and ruthless destruction, raised by a superficial, disputatious and unspiritual Spiritism, expend its strength and pass away. As in a former change of dispensation, so now, "the things that cannot be shaken re main." The great facts of man's religious nature, his need of spiritual culture, enlightenment, regeneration, "salvation," and the divine as well as human agencies through which this is effected, however distasteful to human egoism, still "remain," only better illustrated and more rationally understood than before.

In treating constructively the toples above named, the author discusses a wide range of correlated matters of interest to all Spiritualsts, and brings to bear a wealth of illustrative facts, gathered from his extended reading, his far-reaching travels, and his instructive experience. The Friter knows of nothing within the range of Spiritualistic literature, within so compact a space, which so well represents the higher religious aspects of the great movement. with so little that is exceptionable, as does this neatly-printed pamphlet.

In 1874, the Pilgrim, recognizing a want not met by more elaborate and artistic productions. prepared and published "The Spiritual Teacher and Songster," in which were embodied a brief exposition of the teachings of Spiritualism, with a few simple and mostly familiar hymns and songs adapted for congregational singing. This met with such favor that he thought proper to remodel and enlarge the work, and, in 1880, reïssued it under the title of

"Spiritual Harmonies; or Spiritual Teach ings, Songs and Hymns, with appropriate Readings for Funerals." 100 pages, 16mo.

The definition herein given of Spiritualism and statement of the Belief of Spiritualists, wil answer a very good purpose provisionally, though the latter seems adapted more especially to those whose minds have been preoccupied with the dogmas and phraseology of the church There is a utility in such adaptations, no doubt but at the same time it seems desirable, for the use of another class of minds, to avoid stereotyped and cant phrases as far as practicable. The Lessons and Responses are beautiful, elevating, instructive, and their use will add much to the attractiveness and spiritualizing influence of assemblies. The Hymns and Songs are mostly familiar, with a rather larger predominance of sentimental longings for another world than seems to be healthful or desirable for those who have any earnest purpose to make the best use of this world, while the religiously aspirational are somewhat more fully represented than is usual in Spiritualist collections. Some selections are likely to be distasteful to persons unfortunately afflicted with Jesuphobia, but to the liberal-minded and eclectic Spiritualist these will not be objectionable.

Last on our list, but by no means least in attractiveness or value, we have

"IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. With what a Hundred Spirits, good and evil, say of their Dwelling 206 pages, Svo.

Of this volume, but recently issued and extensively reviewed by the press, it is perhaps needless to say more than that it is, in some respects, the best that the Pilgrim has given to the world. In it the author treats of a broad range of topics not hinted at in the title, such as "The Mysteries of Life," "God and Atheism," "Preexistence of the Soul," "Matter only the Shell of Things," "Doubts and Hopes," "The Bridging of the River," "Foregleams of the Future, "Growth and Perfection of the Spiritual Body." The Two Theories, concerning the Beginning of Things," "Matter and Spirit," etc., etc., and at the end sums up "The General Teachings of Spirits" on a great number of important topics. To the consideration of all these subjects Dr. Peebles applies his matured thought, and the results of his wide observation and experience. It must suffice to add that his personal views, is well as his deductions from the varied testimonies of the hundred spirits cited in these pages, on vital questions of moral and spiritual truth, are well worthy the careful consideration of all who are seeking light on the complex problems of a comprehensive Spiritual Philoso-

As regards Dr. Peebles's general philosophical opinions, we find, from a glance at his works as a whole—

I. That a pronounced and consistent Theism pervades them all. He recognizes the infinity and personality of God, making that God the author of the order, wisdom and intelligence everywhere manifest in the universe.

II. His two factors, instead of being Matter and Motion (as postulated by one prominent modern seer), or Matter and Force (as set forth by another), are God and Matter-theformer an intelligent and perfect Being, acting by immutable law. To use Dr. P.'s own strong words, he 'abominates Atheism and Agnosticism."

III. In reality, he is an Idealist, virtually gnoring matter as an eternal entity, and believing in what he denominates spirit-substance -akin, perhaps, to what Prof. Crookes has termed "radiant matter."

IV. He places Involution in time and space before Evolution-esteeming the latter as "butone-half the circle, while Darwinism is but a small segment."

V. He has "no sympathy with any phase of Godless, Christless, prayerless and irreligious Spiritism." These phases, in his opinion, "correspond to the sorcery of the East and the Demonology of the Bible."

VI. He may not only be classed as a "Christian Spiritualist," with Drs. Buchanan, Watson, Crowell, Prof. Kiddle, and others; but he may properly be called a Christian, in the sense in which he interprets Christianity and the New Testament.

His last work is strongly religious in tone, and bears directly in favor of what, in the better meaning, is styled "Christian Spiritualism"—a term which, in his riper thought, he no longer

"Genuine religious Spiritualism is in perfect accord with Christianity, as taught and lived by Jesus Christ." "Cherishing these sublime conceptions of Jesus Christ, I can fersubme conceptions of Jesus Christ, I can revently exclaim, 'Behold the Way, the Truth, the Life!' And, further, I can sincerely say, that I believe in salvation through Christ—through the Christ of purity, love and truth—believe in salvation, or soul-unfoldment-through Christ, just as I believe in opening buds and green fields through the summer showers, and in fruits and waying harvasts through the gold. in fruits and waving harvests through the golden sunshine! Christ, then, is the Sun of Right-coursess and the Saviour of the world!"—pp.

Without fully endorsing all the positions, or adopting all the modes of statement, put forth by our ardent Pilgrim, the reviewer is free to say that he regards the phase of Spiritualism represented by Dr. Peebles as far more healthful, as well as more truly rational and spiritual, and more fraught with hope to the world, than the atheistic, materialistic, irreligious and destructive phases that have gained currency in past years. And it is a hopeful sign for the future of Spiritualism, that the Pilgrim's works are numbered among the most salable spiritualistic books in the market.

The writer cannot close this review without suggesting to all sincere Spiritualists-now that the question of the reality of a future life has been settled for us by abundant demonstrations, and sufficient light for all practical purposes, at least, has been thrown upon the nature of that life, its homes, employments, etc., through the revealments of seers and of a multitude of returning spirits-whether it is not time to give some earnest attention to the matter of improving our earthly homes-to bringing more of heaven, its harmony, good-will and brotherhood on earth. Shall we not seriously endeavor to incorporate the principles of angelic' life into our own hearts, our homes, and the institutions of society around us? And is not this the surest way to produce the "conditions" in which angels and glorified spirits can more freely manifest their presence with us?

Spiritual Phenomena.

Materializations at Saratoga Springs.

A number of gentlemen of Saratoga Springs recently invited Mrs. Mary Andrews, the wellknown materializing medium of Moravia, N. Y., to that place for the purpose of furnishing themselves and their friends an opportunity of witnessing the remarkable phenomena that occur in her presence. The scances held by her were very successful, and several correspondents have written to us of the great satisfaction they derived from them. Among those who attended was Mr. A. S. Pease, editor of the Saratoga Sun, who furnished his readers with a lengthy report of what he saw, felt and heard, which, with a few slight omissions, we here transfer to our col-

"Not only many portions but all portions of "Not only many portions but all portions of the world are now more or less startled by what are familiarly known as Spirit Manifestations. The most profound thinkers of the most en-lightened cities and countries of America. Eu-rope, Asia and Africa are making honest inves-tigation of these modern wonders. Spiritual-ism has its believers and followers everywhere, and there is no city, town or village, large of small, but has 'mediums' to whom some form small, but has 'mediums' to whom some form of spirit-manifestation is peculiar. Spiritualism, as we undivistand it, is not, of itself, a religion—a new religion—nor antagonistic to any religion, but is rather confirmatory of the good in all old and existing religions, especially of Christianity; makes a better, plainer, purer, and more reasonable interpretation of the Bible possible and easy; proves the reasonable probability of the truth of all recorded miraeles; makes certain the existence of God: proves bemakes certain the existence of God; proves beyond logical question—beyond any reasonable doubt—the truth of the doctrine of the resurdoint—the truth of the doctrine of the resur-rection of the dead, of the penalty, in some form of suffering, for sin, and this new, grand, beau-tiful, blessed truth—the progressive and happy immortality of every human soul."

The visit of Mr. Bastian to Saratoga about one year ago is then spoken of, and an account given f remarkable and most convincing manifesta tions of spirit-presence that occurred at his seances, under conditions that rendered any at tempt at deception absolutely impossible.

Time makes us all indifferent, even to the marvelous, and the incidents of this wonderful experience were becoming things of the almost unremembered past, when, about ten days ago, we were invited to be one of a 'circle' in a se ance at the residence of Mr. C. S. Bates, on Circular street. We went, to see what could be seen, to hear what could be heard, to learn what might be learned, and to see if we might not be able to prick a bubble and expose a fraud. At the house of Mr. Bates we found gathered ten or a dozen gentlemen and ladies, all well known to us and to each other."

After describing the room in which the seances were held and the cabinet, simply a clothes-closet with a green baize curtain in front, and remarking that after a thorough examination all were convinced that no possibili-

ty for deception existed, the report proceeds: "After sitting in the dark for about half-anhour, during which time a general conversation
was kept up and more or less singing done, in
all which the 'medium' joined freely with the
rest, spirit lights began to appear. They were
neither phosphorescent nor like flashes nor electric sparks, but resembled the lights made by
fire-flies, some of them being much larger and
more brilliant, and had the same deliberate and
various motions. They also manifested intelligence, in that they came and went, in answer
to questions, as a responsive 'yes' or 'no.'
Pretty soon, while all were engaged in cenver-"After sitting in the dark for about lialf-an gence, in that they came and went, in answer to questions, as a responsive 'yes' or 'no.' Pretty soon, while all were engaged in conversation, the subject being the small beginnings of all great systems of religious faith, coming from out the void a matured man's full voice spoke with great distinctness. Taking up the thread of the conversation, it said, 'Yes, my friends, what you 'say is very true; Christ chose poor fishermen to be his disciples and to preach his yespel, and if men were controlled less by popular opinion and more by truth and the spirit of good will, man would soon come to be what he good will, man would soon come to be what he really is, the noblest work of God.' This spirit voice was stated to be that of Dr. Baker, the 'control' of the 'medium.' He spoke several times during the evening, and always with great distinctions. distinctness, although the tones were not quite so sharp as those of the human voice. And then quite another audible voice personally addressed ir. George R. Burrows, and gave his name as James, a deceased brother of Mr. Burrows. Pretty soon the spirit-voice of Dr. Baker said 'If my friend with the sprained ankle will ge some witch hazel and steep it in alcohol and bathe the injured parts with it two or three times a day, it will get strength faster.! That meant us, of We did as advised, and with excellent

The spirit voice next addressed a gentleman; told him his wife was suffering from sick-headache, gave the cause, and directed him to go to

dressing a lady present by name. 'Thank God, I found life beyond the grave!' The name given was that of a man, dead several years, a relative of the lady addressed, and well remembered by several of those present. On another occasion the same spirit voice said, addressing the same lady, 'Tell— (his wife) the second birth has been a glorious existence to me.' He gave his name again—'William Henry,' and turther said, 'And tell her if she honestly seeks she shall find.'

The next night the circle was smaller and much more harmonious, and the manifestations

The next night the circle was smaller and much more harmonious, and the manifestations were thrillingly wonderful. In the dark circle there were spirit-lights, and the spirit-voice of Dr. Baker joined in the conversation. Mr. Winnus was patted, and a spirit-voice, addressing him, said: 'Father,' and, after a pause, 'this is the doctrine I try to preach.' Mrs. Bates was also patted by spirit-hands, and the name 'Jane' was spoken. Mrs. Bates said, 'Is this Jane Wilson?' and was answered by further pattings and lights. After a time the voice of Dr. Baker said, 'Good Night, Please strike a light, and we will see what After a time the voice of Dr. Baker said, 'Good Night. Please strike a light, and we will see what we can do in the cabinet.' A lamp was lighted and placed upon a small table. Over the lamp was placed a tissue paper screen about a foot in diameter and two feet high, with an opening, of course, in the top. 'This screen took off the glare of the lamp, but left it sufficiently light in the room for all to very plainly distinguish each other. The medium went into the closet and remained there, seated in a plain chair. Soon the curtain lifted and a radiantly beautiful female face appeared. Putting her head and shoulders well into the room and looking lovingly at Dr. Bedortha, she ejaculated, 'Father—Mary,' and Dr. Bedortha said, 'Yes, Mary, I know that it is you.' The next form materialized was that of a tall, fine-looking man with full chin whiskers and high forehead. He showed his face and part of his body very valcing. He steed for some time locking our valcing. He showed his face and part of his body very plainly. He stood for some time looking out upon the circle, and then said, 'My friends, I cannot materialize so as to show myself to you as well as I wish I could, but I think I shall soon be

well as I wish I could, but I think I shall soon be able to do so,' and then, after a pause, he gave his name—'Deacon Simons.' The next figure that came was the head and shoulders of a black woman. She looked out upon the circle for an instant, and then vanished without speaking. The last scance we attended was on Thursday, Feb. 3d, on which occasion we exercised a newspaper man's spirit of inquiry and curiosity, and made diligent inspection of the room and of the cabinet, and of Mrs. Andrews, the medium, with the determination if deception was used, of discovering it. But the more close and critical the examination the more we were baffled and amazed, for we could not discover anything that bore the least appearance of trick, nor any approach to deception. trick, nor any approach to deception.

In the dark circle the spirit lights were numerous and of unusual brightness, and the

manifestations were too many to record. Nearly every one in the circle was patted and addressed, every one in the circle was patted and addressed, and the names of departed friends spoken to them. 'John' and 'George,' two sons of Mr. Hurd, addressed him, and gave their names, and his mother also spoke to him, and gave a message to his wife. A spirit voice said to Mrs. C. R. Brown, 'Daughter,' you have a great burden, but bear it bravely. I will help you,' and then, after a pause, 'Father.' Mr. and Mrs. Peter Thompson were both patted and addressed, and the name 'John,' Mr. Thompson's brother, was given to them. Our own hand, and knee, and sprained ankle were tenderly patted by the the name 'John,' Mr. Thompson's brother, was given to them. Our own hand, and knee, and sprained ankle were tenderly patted by the small hands of a child, as distinct and palpable in touch as they were ever felt in all the experience of our fatherhood, and a spirit-voice, as though uttered by our lost little boy, resting upon our lap, said, 'Papa!' in the old and well-remembered voice, and so distinctly as to startle all, for all heard it. And then, shortly after, when we were all singing 'John Brown,' at the end of one of the verses an old familiar voice which could not be mistaken by any who were ever familiar with it, said to us, out of the void. 'Brother Pease, I thought you was a Democrat,' gave his name—'Tom Young,' and patted us familiarly on the shoulder. And while we were yet singing 'John Brown' the voice of Dr. Baker said, 'My friends, be jolly, sing something licely, and try to get up a lively feeling.' The circle kept of singing 'John Brown,' only with increased spirit, when at once the whole room was full of voices, joining in the singing of the same tune, but with distinguishable tones, and using different words. Their last line of one of the choruses was 'We all are here to night,' and of another chorus, 'This truth we will proclaim.' Those in the circle were so startled by these voices that they ceased singing, but the chorus of spirit-voices (for what else could they have been?) went on just the same, in strains of unearthly harmony, ringing out in such clarion of spirit-voices (for what else could they have been?) went on just the same, in strains of uncarthly harmony, ringing out in such clarion tenor tones as no mortal voice ever made, and as we did not deem possible that any mortal ear could ever hear. Soon after, the voice of Dr. Baker said, 'My friends, please sing "Nearer, my God, to Thee," while Mrs. Andrews strikes a light, and then we will retire into the cabinet. light, and then we will retire into the cabinet and do what we can.'

Soon after Mrs. Andrews seated herself in the cabinet, the door of the cabinet opened and the full figure of a young woman could be distinctly seen in the process of forming. At the same time, while the door was open, Mrs. Andrews could be seen seated in the cabinet. The materialized form became more distinct and tangible, stepped partly out of the door, bowed, and disappeared. Almost immediately the cabinet door neured argin, and the farm of an Union women. appeared. Almost imbediately the cabbet doop opened again, and the form of an Indian woman appeared, with her long hair resting upon and hanging over her shoulders. She stood for some time, and made several attempts to leave the cabinet; finally she came pretty well out, and then vanished. Another and very different ful form of a woman also presented herself, and came partly out, but as though changing her purpose, she closed the door of the cabinet and immediately appeared at the opening, her face being now bright and beautiful. She was recognized by two ladies, sisters, present, as their mother. One of them asked, 'Is this our mother?' The materialized form bowed toward the lady who asked the question, and audibly ad-

lady who asked the question, and audibly addressed her by name. This closed the scance. We are conscious of having emitted to make mention of many of the manifestations, notably of the patter on the floor of the little bare feet of children apparently at play about the room; of a bell suspended from the ceiling by a string being rung, though much beyond the reach of touch by any person in the room, and other incidents of the scances. Other scances were held, which we did not attend. We have been told of what occurred at them, but have preferred to make mention only of those things which we saw and heard and felt. We attended preferred to make mention only of those things which we saw and heard and felt. We attended the scances in the same spirit and have made record of our observations with the same critical minuteness that we would as a journalist make the report of the proceedings of any public meeting, the proceedings of which we thought would be of interest. We prefer to make no comments, to indulge in no speculation. We have honestly stated, and understated, what we saw and heard. We could not discover any trick nor fraud nor deception, and therefore it would not be fair to even intimate a suspicion that there was or could have been any. We think that others who were present at these scances will attest to all that we have stated, and doubtless much more, for while we attended but four, there were those who were present ten or more evenings."

THE SCIENTIFIC BASIS OF SPIRITUALISM, by Epes Sargent, is unquestionably the ablest argument in favor of "Spiritualism" that has been made in this country. Whether or not it establishes a scientific basis for what many regard as a delusion or an imposition, there can be no doubt of the thoroughness with which the subject is treated here, or the ability and the information of the author of the book. Mr. Sargent began to study kindred phenomena to those of Spiritualism toward a half century ago. He experimented then in somnambulism and magnetism in a manner of which an interesting account is given, especially in ache, gave the cause, and directed him to go to the druggist, get an article he named, an article no one in the room knew the existence of. Directions were also given for using it. The article was subsequently obtained, the woman cured, and no return of sickness has occurred:

"The next evening we went again. The sence was held in the same room, with the same surroundings, but with a much larger and less harmonious circle. After a time the spirit lights came, and directly the spirit voice of Dr. Baker said, speaking out of the void, 'Friends, please sing, Praise God from whom all blessings flow. Make the circle as harmonious as possible, and we will try what we can do for you.' The Doxology was sung. Another spirit voice said, adology was sung.

Bunner Correspondence.

Minnesota.

TAYLOR'S FALLS. - Mrs. H. S. Gwynne writes: "I often wonder if the editors of the Banner of Light know of one-half the comfort we in distant places get from its pages. To those who have recently become Spiritualists, and have never seen much of the phenomena, it is a feast, yet leaving us hungry for more. If debarred the great and blessed privilege ourselves of seeing and holding intercourse with our loved ones, we through its columns can know that others are enjoying the privilege. I particularly welcome anything from the pen of Mr. Thomas R. Hazard. He has converted me to a helief in materializations, and made me join with himself in feeling that this testing of mediums with all sorts of cunning contrivances is of no use. To what purpose has it been done hundreds of times already? Has it convinced one person against his will? No; any one with good eyesight and common sense could not be deluded into mistaking the form of the medium for that of the loved and lost; and if one materialization has been recognized beyond Banner of Light know of one half the comfort one materialization has been recognized beyond and, therefore, can be again. Thanks are due Mr. Hazard for his manly defense of mediums. I fear if this persecution continues the spiritworld will refuse to manifest through them, rather than subject them to contumely and abuse. Perhaps the fear of it is unnecessary, but I am often troubled by such thoughts. I shall never rest content until fate places me where I can hold blessed communion with my loved and lost.

Do Spiritualists realize the value of mission-ary work? One earnest, out spoken person can do much. I came here a stranger less than one year ago; found not one of my faith—nearly all year ago; found not one of my faith—nearly all were in ignorance of Spiritualism and held it in derision. I have never lost an opportunity of reading the Banner of Light and books upon Spiritualism, until I have converted several, and we have a circle of about ten members, with others desiring to join us. Mediums have been developed for tipping and raps, with whom the power was not suspected to exist. One lady has subscribed for the Banner and says she cannot be happy without it; others may follow. We little know the future, and should make every effort to enlarge and strengthen our borders.

We little know the future, and should make every effort to enlarge and strengthen our borders. Let every earnest Spiritualist be a self-constituted missionary, bringing all he or she can to a knowledge of the truth.

I am enthusiastic, and would urge all to buckle on their armor. I bless Spiritualism every hour of my life. I was a sorrowful woman and acquainted with grief; I sat in the valley of the shadow of death; my faith had been shipwrecked; priestly consolation was nothing to me; I asked for bread and received a stone; everything had been swept away from me: father, asked for bread and received a stone; everything had been swept away from me: father, brothers, sister, husband, and three children—all, within seven years, to say nothing of all our earthly possessions, home, and I might say friends. Yea, I seemed the very prey of fate; but this blessed knowledge came to me as the glorious sunshine after storm! Why should I not love the very name of Spiritualism? Would I could preach it to every bereaved heart, and make even one unhappy wretch willing to take up the burden of life again; it would repay me."

Massachusetts.

BEVERLY.-Ella W. Staples writes: "On Sunday evening, Jan. 30th, Mr. George A. Fuller, the well-known inspirational lecturer of er, the well-known inspirational lecturer of Dover, Mass., delivered one of his able and truly eloquent discourses at the home of Mr. A. N. Treyett, of Beverly, before a select and highly appreciative company, who seemed to forget themselves as the glowing truths of the spiritual philosophy fell in burning words of eloquence from the lips of the speaker, and revelled for a time in the glories of that brighter and purer home of the soul, where, to use his own words, 'our dear loved ones are waiting, waiting at the open door for our final release from earthly bodies.' At the close of the lecture, after an appropriate song had been rendered by the the open door for our final release from earthur and bodies.' At the close of the lecture, after an appropriate song had been rendered by the singers, Mr. Fuller answered in a plain and deeply interesting manner several questions propounded by those present, giving very gene-ral satisfaction, and all were earnest in expressral satisfaction, and all were earnest in express-ing their thanks to him for a rich and rare inthe their thanks to him for a rich and rare intellectual feast, with also a hope that they might be as pleasantly and prolitably entertained at no distant day. I close with my lest wishes for the *Banner*, and a hope that its light may constantly spread in wider and still wider circles."

BOSTON.-G. P. Wiksell writes: "I have just finished reading 'The Scientific Basis of Spiritualism,' and find it to be a book that cannot be hastily read, for every page is re-plete with food for thought. It has been said: 'The undevout astronomer is mad,' and I say, the man who can read this book and not have the man who can read this book and not have his views broadened is in the same lamentable condition. At a recent Sunday Lecture by a Swedenborgian minister of this city, the relation of Spiritualism to the New Church doctrine was discoursed upon. The speaker admitted Spiritualism to be a mass of facts, and also admitted its utility, at the same time asserting that it was wrong and immoral to have anything to do with 'witches and wizards,' as he was pleased to term mediums. He said: 'The utility of Modern Spiritualism becomes self-evident when we see the good it has accomutility of Modern Spiritualism becomes selfevident when we see the good it has accomplished: First, by bringing to the minds of the
learned skeptic and materialist a mass of incontrovertible facts that have led them to a
belief in a future life. Second, it has brought
comfort and hope to thousands and tens of
thousands which the old theology was powerless to impart. Third (and now he drives the
stake), the teachings of Spiritualism are fitting
the public mind for the acceptance of the New
Church doctrine. Thus some of the speaker's words were re-

markably broad and charitable, others narrow and unsound in logical conclusions. We look forward to the Banner every week as our installment of knowledge and good cheer."

~ Iowa.

COUNCIL BLUFFS.—Mrs. A. J. Lewis writes: "I have been a member of the Methodist Church for twenty-five years, and enjoyed myself as well, perhaps, as any one could by faith; but as we are told to add to our faith knowledge, that is what I have been doing for the last two years, until now the light shines so bright and clear from 'our home beyond the vale' that I not only believe that 'if a man die he shall live again' but know it. I also know that our departed friends can return and tell us of their homes over can return and tell us of their homes over there. About two years ago some of our unseen friends introduced the 'rappings' into our home, and continued them until my husband became so much interested that he, to my surprise, (he being a Materialist) proposed having a Spiritualist circle, in order to ascertain, if possible, the cause of the raps. We began with a company of eight, ourselves included, and held a circle once a week for over a year, and after that occasionally until the present time. The result was we found our spirit-friends ready to come in and talk with us as soon as we opened the door for found our spirit-friends ready to come in and talk with us as soon as we opened the door for them, and we have had so many messages from our relatives and friends that we can no longer doubt. Now my husband and myself for the first time in our lives happily enjoy the same belief as to our future existence. Since knowing of the truths of Spiritualism, it has seemed strange to me that any one should manifest fear of a subject so abundant with blessings. Surely, to realize that our spirit-friends are about us, and cognizant of our thoughts and acts, and that by those thoughts-and acts we are forming our homes and conditions in the future life, should tend to make us better and happier. I believe this light that has come into the world will make bright our passage through the myswill make bright our passage through the mystic gate.'

Missouri.

KIRKSVILLE,-"F. A. G," writes: "I like the dear old Banner of Light. I read it regularly; I could not do without it. Sometimes when I am down in the valley of despair I find something in it to lift me higher, and make me better (or at least I feel so). I like Epes Sar-

gent's book, and I am sorry he has gone over, unless his opportunities there will be more extended for good to humanity, but I must contended for good to fullitative, but I must com-fess that I am a little skeptical as to the amount of help we get from the spirit-world. I conclude that spirits help those most who use reason and common-sense, and help themselves; but this I feel, that if Spiritualism does not lift humanity to a better condition I know not what will."

Maine.

BANGOR.-Joseph Brown writes: "The Unitarians held a meeting here, recently, for free discussion, in which the Baptists, Methodists and Universalists took part. It was very interesting, but the liberal ministers who were presesting, but the noeral ministers who were present could not pass beyond culture and harmony of environments. No allusion was made to Spiritualism, but Rev. Mr. Stuart, the Unitarian minister in charge, recently in conversation said, 'I thank God that I am not a Spiritualist!' Well, I thank God for just the opposite of this, and say that if Spiritualism ever fails me (which it never will) I shall be adrift without rudge or compass and must of neceswithout rudder or compass, and must of necessity, after the experience I have had, settle down in utter, hopeless darkness. But I know that the 'light in the window' will shine brighter and brighter until I pass over to that better land to progress forever."

PORTLAND. Upon remitting his subscription to the Banner of Light for the coming year, William Thayer writes: "I think the amount is with am Trayer writes: "I think the amount is very trifling for so valuable a paper, the first number of which, published twenty-four years since, I received from L. K. Coonley. Two years previous to receiving the Bamer, I became convinced of the truthfulness of the Spiritual Philosophy from the best of human evidence, and it seemed to me like the 'light of another morn risen at midnoon'; consequently the only method in my judgment of destroying the facts, which are numerous, would be to the facts, which are numerous, would be to prove that the best of human evidence is of no account or consideration whatever. I was satisfied, however, without witnessing any physical demonstrations at the time. Afterward I witnessed many from the most truthful mediums, that were very satisfactory, giving me great comfort and consolation."

Illinois.

HARVARD. - Mr. and Mrs. Moses Kinney write: "I have been a subscriber to the Banner of Light for fifteen years, with deeply increased interest in its contents, and especially in its
Message Department. While Mr. and Mrs.
Houghton were here during the early part of Houghton were here during the early part of January, Mrs. H. being a medium, a band of spirits came to us, as they said, for a surprise-party from the spirit-land, they all being old neighbors of ours while living in Wisconsin. Those who thus gladdened us with their presence were Mr. Meacham, William Gott, William Warhust, Mrs. Cyrus King, Mrs. C. K. Phelps, Mrs. John Olp and others; they all seemed to enjoy meeting their friends on the earth-plane, as we most certainly did their coming. They conversed freely with us, and the occasion was one of great pleasure to all. We frequently hear persons express incredulity when they hear or read of such instances of spirit visitation, and we do not wonder at it, for if we had not proof upon proof of the truth of these manifestations, we do not wonder at it, for it we had not proof upon proof of the truth of these manifestations, we should probably be as skeptical as many of them. But thanks to Nature, the world moves, and every one will sooner or later know Spiritualism to be a great and glorious reality."

Connecticut.

MERIDEN .- A correspondent, "F. L.," writes: "Miss Lessie N. Goodell, of Amherst, Mass., inspirational speaker and psychometrist, has been lecturing of late in a number of places in our State, to the great satisfaction of the people. She lectured in our city Sunday, Dec. 12th, to an appreciative audience, whose members are awaiting an announcement from Miss Goodell when she will again favor us with her presence. I most heartily recommend our young ence. I most heartily recommend our young sister and much esteemed friend to the public as worthy of confidence and patronage, and ably sustained by spirit-power and presence. She is possessed of a fine cultivated nature, though lacking confidence in herself, which is to be overcome by encouragement and experience in her chosen field of labor and useful-

at Mexico successful materializing seances have been given for more than a year. The mediums are Mrs. Daniels and Miss Sykes, who sit in a cabinet. The light in the room is sufficient for all to see with much distinctness the spirit-forms. The seances have been private, but, of late, attracted by the reports of wonderful manifestations occurring there, visitors have attended from Oswego and other places. "It may be judged," says our correspondent, "that these manifestations have been of considerable power, when I state that our venerable friend, Thomas R. Hazard, has not recorded anything that very far exceed them. The people are quite stirred up, and the interest is greatly on quite stirred up, and the interest is greatly on the increase."

California.

BEAR VALLEY .- A correspondent, remarking upon the transition to the spirit-world of her brother, an Orthodox clergyman, says: "He has passed on to the other life to find, like many others, that he must begin with the alphabet in his new school in order to attain a true knowledge of the life he has left, as also the one he has entered upon. An old-school Calvinist D.D., he thought he stood upon the highest round of the ladder leading to the Orthodox heaven, and that he had but one step to take to enter its por-tals. He has found, alas, his idols broken, his heaven a myth, and his earthly life-work for the most part a failure."

Brooklyn (Everett Hall) Spiritual Con-

ference. To the Editor of the Banner of Light:

The Everett Hall Conference has recently been greatly edified with recitations which Prof. Dean has on several occasions given, the Professor selecting his authors and readings from spirit communications. Prof. D. on all occasions accompanies the recitations with searching and intelligent comments on the communications-his especial object, beyond the edification of the audience, being to illustrate the law of spirit control in its intellectual phases.

Prof. Dean closed by relating the following incident: Recently a Brooklyn gentleman of wealth and position lost a son twenty-three years of age. The lives of this father and son were so blended, the tendrils of affection were so interwoven, that the death of the son made the father's life one of sadness and desolation. "I have come," said the disconsolate father, addressing Prof. Dean, "for consolation, if it can be found, and for knowledge-where is my son? I come to a Spiritualist, for I find everywhere else nothing but doubt and conjecture." Por Dean replied to his brokenhearted friend, that he could give him the assurance that his heart yearned for—that his son still lived; not through faith or helief, but by actual positive knowledge. From this introduction several interviews resulted; and through mediumistic channels the man who, a few weeks ago, came to him doubting and disconsolate, went away with brightened prospects, rejoicing in the certain conviction that had been promised him. This fact was demonstrated to him by spirit communications which the father knew and declared could come from no one less than his absent, but no longer lost son. "This man," said Prof. D., "now rejoices, as I do, with a joy unspeakable and full of glory, that he has gone out of the darkness and bondage of ecclesiasticism into the marvelous light of Spiritualism."

An aroused interest is manifest in Brooklyn on the subject of the spiritual phenomena, partly due to Keeler and Ackerly's materializing manifestations in the light; and to other causes.

A very interesting discussion followed the opening address, on the subject of "The Relations of the Phenomena to Spiritualism; how Far our Societies Should Encourage and Endorse Mediums, and to what Extent they Should Superintend Manifestations"—Messrs. Wm. R. Tice, F. Haslam, Duff, A. B. Shedd, Mrs. Cate, and others, participating.

Brooklyn, N. Y., 17 Willoughby street, Reb. 7th, 1881. joicing in the certain conviction that had been prom-

THREE AND ONE.

They stray through the sunlit, summery weather, Two maids and a youth 'neath skies of blue, And each of the three, as they walk together, Is secretly wishing there were but two.

Yet the maidens love each other dearly, And both love the youth, if he only knew; But he loves one as a sweet friend merely, And the other he loves as lovers do.

She who has won his heart's best passion Gives back a fancy, a passing whim; She loves him only coquette fashion: While the other maid—she would die for him.

And while they wander across the meadows, Their three hearts brimming with love's sweet pain, Fate is sitting within the shadows. Weaving for them a tangled skein. And she shall weave till the autumn weather, When th' threads shall unraveland all come straight; But well she loveth to knot them together And taugle the ends for a time, doth Fate!

She at whose feet is east that treasure, A man's heart strong with love's full tide, Shall use it awhile as a thing of pleasure; Bruise it, and break it, and cast it aside.

And she who is loved as a sweet friend only Shall find it bleeding upon the ground, And being herself so sad and lonely, Shall strive through plty to heal the wound. And after a time, when she's hushed its grieving, She shall take it with all its wounds and sears, And hide it away in her breast, believing "T is the richest treasure under the stars.

But the three walk on o'er the sunlit meadows, And dream all life is a summer land; And they pass by one who sits in the shadows, And see not the webs in her bony hand. And so we all while the days are flitting

Plan out a future of Joys and pains, And see not Fate in the shadows sitting, Knotting and tying the tangled skeins. The vows we vow with a fond "Forever," The pledge we deem there can naught befall, Fate with a touch of her hand can sever, Ah me! 't is folly to plan at all.

Those that we love may the soonest fail us; We may grow to worship where now we hate. And what do our plans and our dreams avail us? Better to leave it all with Fate.

Animus of the Doctors of Medicine.

To the Editor of the Banner of Light :

The following letter from a lady in Worcester to her friend in Boston will be read with much interest by many. It was not written for publication, but the subscriber has obtained leave to

Boston, Feb. 8th, 1881. THOMAS R. HAZARD.

NORTHBORO', Feb. 15th, 1880. Northono', Feb. 15th, 1880.

Dear Laura—I know you do not expect to hear from me again at present, but I must acknowledge the book that came with your postal yesterday afternoon. If you have an opportunity will you thank the author for me for giving as I do you for sending it?

I have read the book* from beginning to end, and found it full of interest. If I have send

and found it full of interest, If I had seen it before my accident I should not, I think, have hefore my accident I should not, I think, have had so much confidence in doctors, I had so great a wakening then. Mr. II. speaks of the blunted sensibility of doctors, and their indifference to suffering. I learned from hearsay that Dr. J. took my accident much to heart, and though the mention of the name of Sweet excited him a good deal. (when I heard of Dr. Sweet I turned to Dr. J. for counsel as I would to a father,) he went so far as to offer to meet the young man, if I decided to have him. But when the possibility of his being called became reality there was a change. After his offer to meet Dr. Sweet, courtesy seemed to require that he should be told when the operation would be performed. He came, and brought his cousin, Miss Lessie N. Goodell, of Amherst, Mass, inspirational speaker and psychometrist, has been lecturing of late in a number of places in our State, to the great satisfaction of the people. She lectured in our city Sunday, Dec. 12th, to an appreciative audience, whose members are awaiting an announcement from Miss Goodell when she will again favor us with her presence. I most heartily recommend our young sister and much esteemed friend to the public as worthy of confidence and patronage, and ably sustained by spirit-power and presence. She is possessed of a fine cultivated nature, though lacking confidence in herself, which is to be overcome by encouragement and experience in her chosen field of labor and usefulness."

New York.

IIANNIBAL.—Mrs. M. E. Lewis writes that at Mexico successful materializing scances have been given for more than a year. The mediation of the condense in the condense in the wonderful effect of the liniments, performing the operation would be performed. He came, and brought his cousin, Dr. R., who was with him at the examination, but they came as "hostiles"—forget to be gentlemen, much less friends, refused to bring and give me ether, without which it did not seem to me I could bear any additional pain. The settemen, much less friends, refused to bring and give me ether, without which it did not seem to me I could bear any additional pain. The settemen, much less friends, refused to bring and give me ether, without which it did not seem to me I could bear any additional pain. The settemen, much less friends, refused to bring and give me ether, without which it did not seem to me I could bear any additional pain. The settemen, much less friends, refused to bring and the statemen and any excent to me I could bear any additional pain. The settemen, much less friends, refused to bring and the statemen and experience in the could bear any additional pain. The settemen, much less friends, refused to bring and the statemen and experience in the could bear any additional pain. The settemen, much

unito.

I wish Mr. II. could hear the whole history of a fractured thigh, as the suffering lady-related it to me. The accident occurred more than the Spiritual and Mate four years ago. I have not space to tell you of the blundering ways of her physicians, of the strapping to the bed and the tortures of weights, ending in great suffering and no good. As I understood, she had been obliged to use a crutch all these years; she had one when I first saw her last June. The pain wore upon a nervous organization till life became almost unendurable. The accident and treatment were in this State; since that time she has lived in Maine. Last spring her friends there desired she should go to Boston, to the hospital, thinking the surgeous they must be able to bell her. She came geons there must be able to help her. She came, fully expecting help from men so renowned as Drs. B—and P—, and made arrangements to go to the hospital for an examination and treatment. After what she thought a brief,

treatment. After what she thought a brief, heartless and very careless form of examination and as brief a consultation, they told her that nothing could be done.

She then consulted Dr. C——r, with the same result. She was in despair, and said to Dr. C.:

"I will give myself to you and you may experiment with me as you please; life is not worth having as I am living now, and perhaps you can learn something that will help others." He looked at her for a moment, then said: "Mrs. S., do you wish me to become your executioner? learn something that will help others." He looked at her for a moment, then said: "Mrs. S., do you wish me to become your executioner? I cannot do that." So the suffering woman was left without a hope. Her daughter was with Ann, sick, while the mother was in Boston, and during this time Mrs. L. heard of my case and the result. She at once wrote to me. The result was that Mrs. S. sent to Worcester to consult Dr. Sweet. Like his ancestors he will never take a case he does not think he can help, and he is quick to form an opinion. He thought he could help this lady. She was there eight or more weeks, till the weather became uncomfortably warm, and in August she wrote to the doctor that she went boating, picnicing and walking with the young people—that her friends looked upon the change in her condition as little less than a miracle. (All this, I should have said, was done without crutch or cane!) She came back to Worcester for further treatment in the fall, and remained about eight weeks. There could be no union of the bone, but the doctor strengthened the limb, broke up the old adhesions so she could sit squarely on a chair without pain, sit on a cricket and dress her feet, which her daughter had been obliged to do for her from the time of the accident. In every way pain, sit on a cricket and dress her feet, which her daughter had been obliged to do for her from the time of the accident. In every way she was improved. She will always be quite lame, but her daughter writes that her mother is daily gaining strength, and thinks she will be able to take quite long walks when the snow is gone. And this after five years of suffering! Can you wonder that she thinks with bitterness of the whole medical fraternity? A very energetic woman, and when hurt perfectly well. There is no doubt she would to-day walk well had she not, like thousands of others, been ignorant of the Sweet family.

Mr. H., or some other well-wisher of the race, could not, it seems to me, do a tetter service

could not it seems to me do a letter service than to proclaim upon the housetops the won-derful power of this family and give their places of residence, that there should be no delay in

"Civil and Religious Persecution in the State of New York." Colby & Rich, publishers. Price 10 cents. Postage free.

hunting them up. They no longer, like their ancestors, have other occupations and take a quarter or nething for their services, but living in cities and depending for a living upon this business, they charge like other doctors, after making large deductions to the very poor. "Bone-setter" conveys but a limited idea of what they can do. Some time ago there was a day laborer, an Irishman, in the Worcester Hospital, with a choulder in such a condition that the surgeons said nothing but amputation would save his life. You can imagine the feelings of the poor man, who had nothing but his hands with which to support himself. He could not give up his arm. The priest became interested in him and went to Dr. Sweet, stated the circumstances and wanted him to take the case, offering to make himself responsible for all expenses. Dr. Sweet raised objections, showed the obstacles in the way, saying that he would not be admitted into the Hospital to make an examination, and if the man was brought away and he should upon seeing him decide that he could do nothing for him, the man would not be reädmitted into the Hospital. The priest met all objections, even the last. In that case he said he would call a surgeon from out of town, and that there were men as skillful in other places as in Worcester.

The man was taken from the hospital. Dr. places as in Worcester.
The man was taken from the hospital. Dr.

The man was taken from the hospital. Dr. Sweet saw him and thought be could help him. He attended him through a very hot summer, getting up before sunrise that he might go to him and dress the shoulder in the cool of the morning; going again after sunset, that he might take advantage of what coolness there might be then. Now the man has a good arm, and the Doctor said he never met him on the street, either when he was alone or with company, without his stopping to shake hands and express his gratifude.

Another case of a man, the bone of whose leg had become so discased that the doctors gave

express his gratifide.

Another case of a man, the bone of whose leg had become so diseased that the doctors gave him up, saying he could live but a short time. In their extremity his friends went to Dr. Sweet and urged him to take the case. This he naturally disliked to do, telling them that they had the opinion of some of the best physicians in Worcester, and he did not suppose he could help the man. Dr. Sweet well knew that it would not do for him to have a failure. The eyes of all the doctors were watching him, and they would rejoice to know of one failure of this young man, who went heroically on with his work without help or sympathy from one of them. Finally Dr. Sweet agreed to take the case for twenty-four hours, and if in that time he could not help him he should leave him. The friends thought that better than nothing, and the Doctor went to him. As he said, "You may be sure I had to think quick." He prepared some ointment or wash and faithfully bathed the limb with it, and in a few hours the leg was so thickly covered with an irruption "there was not room for a nin-head."

bathed the limb with it, and in a few hours the leg was so thickly covered with an irruption "there was not room for a pin-head."

This was what the doctor wanted, and he kept the case, and the man lives and is well, or was when the story was told me.

Dr. Sweet told me of these cases, and many more, in the most simple, unassuming manner during his visits to me. He is thoroughly interested in his work, and saw that I was, and in this way he entertained me. He seems to have no bitter feeling or-ill will for the doctors, although he knows their opposition to him.

You see the book Mr. H. sent me has aroused me. I sometimes feel as though I could turn public lecturer to awaken the people. Think how many almost helpless cripples there are from fracture of the thigh alone! One of our northern doctors has had seren or more cases, from fracture of the thigh alone! One of our northerd doctors has had seren or more cases, and of course no "union" of the bone. In that they don't believe. Of course there can be no union with one end of the bone slipped by the other. You may be annoyed at sight of this, and regret the day you opened the way for such letters. Your position gives you an opportunity to see so many people! have thought these facts might help you to help others; for though the "working classes" are, from the nature of their occupations, the greatest sufferers from breaks and dislocations, and their train of ills, others sometimes suffer, and all cannot, as the Brooklyn gentleman is reported to have done, take his daughter to Italy for treatment by an old peasant woman, or "natural surgeon," and then bring her home with them, to continue the treatment here.

But how is that possible if that Doctors' law is still force in New York!" Eventure it is here

But how is that possible if that Doctors' law But how is that possible if that Doctors' law is still in force in New York? Perhaps it is because the gentleman is a "high official." This account I saw in the Weekly Tribune of January 21st. I wonder the gentleman should have taken so much trouble, when there are "natural surgeons" all about him. He could have gone to any one of a half dozen New England towns for treatment.

If you can make no other use of these pages you can give them to your author friend whose

you can give them to your author friend, whose life I trust will be spared for many years to come, and strength be found him to fill all his days with usefulness. I intend the book shall have many readers, in town and elsewhere, and when the family have had an opportunity to read it, shall send it on its travels.

Very affectionately yours,

E. Johnson.

Swedenborg.

I want to thank you for your editorial entitled "The Spiritual and Material Worlds," in the Banner of Light of Jan. 29th. It sets forth some truths which I think the Spiritualism of to-day must accept before it can take a healthy stand. We never can philosophically understand what the spiritual world is until it is first fixed in our minds that between that world and this there is, in generals and particulars, an exact correspondence. It has, indeed, become to me a self-evident and perfectly demonstrable proposition, that this correspondence exists beween all discrete degrees of the natural world (the vegetable and animal kingdoms, for example), as well as between all discrete spheres of human and spiritual existence, ascending through heavens and heavens of heavens. There never can possibly be any direct and unmodified communication between the angels in their normal state and men in their normal state on earth, except by means of correspondences, representations, or some kind of imagery, such as that to which we sometimes apply the term "allegory." There is, it is true, another kind of communication, as Spiritualists all know, in which the spirit is abnormalized downward (if he be a good spirit), and the man is abnormalized upwards, and both, conjoining, become mediums, and hence neither is exactly himself-and the message which you get is not that which you would get from that same communicating spirit, if you could become a spirit yourself, and talk face to face with him in his own sphere. It may, in certain of its features, be something like it, but it would at the same time, in others of its features, partake more or less of the normal thoughts, ignorance, prejudices, whims, &c., of the medium, and would thus be a mixture-a corruption of both the natural and the spiritual. I except from this rule (in some degree) communications that are received from novitiate spirits, or those that have but recent ly entered the spirit-world, and who have not yet put off the distinctively natural and put on the distinctively spiritual. Of course these remarks have reference mainly to the teachings of spirits through mediums, and not to the mere tests of their personal identity which they sometimes give.

Swedenborg appears to have thoroughly understood these principles, and was constitutionally qualified and prepared for a teacher on the basis of the same. This consideration, in connection with his grand, broad, scientific intellect, his pure and noble heart, and his twentylect, his pure and notice neart, and his twenty-seven years of daily and open converse with spirits and angels, induces me to commend his works (his "Heaven and Hell," at least,) to a far more thorough and candid perusal among Spraner there were the seven and the seven and the seven are the seven and the seven are the seven and the seven and the seven are the seven and the seven are the seven and the seven are the seven are the seven are the seven and the seven are the seve itualists than they have yet received. Yours, &c., Die DIGAMMA.

Lockport Quarterly Meeting.

New Publications.

THE OLD COURT HOUSE. Reminiscences and Aneodotes of the Courts and Bar of Cincinnati. By Judge Carter. 1 vol., 8vo. cloth: pp. 466. Cincinnati: Peter G. Thompson.

This volume comes from one whose long acquaintance with the matters upon which it treats and intimacy with the characters who act their parts in the tragedies, comedies and farces it exhibits, enables him " to hold the mirror up to nature" and vividly display to the public the addities, conceits, vagaries frolies and follies of those who, in the early days of what was then "the great West," guided and guarded the lives, properties and reputations of its wise and otherwise citizens. "The Old Court House," within and around which most of the events recorded took place, was built in 1819; and occupied the same site upon which the present court house stands. Whatever there was imposing about the edifice must have been hiside, judging from the engraving given. However, as those days were not these days, the building must have been looked upon at that time as a crowning glory of architecture, both in size and proportions. The floor of the room in which it was presumed justice presided, was covered with a striped rag carpet strewn with huge spittoons. At one end was a fireplace of large dimensions, and in the centre a mammoth stove; so that no complaint of cold was heard when the old serieant at arms was in health and performed his duty. For thirty years this building was the centre of attraction for the judges, the lawyers and the people, at the end of which time it was destroyed by fire. The book, as its title indicates, abounds with ance

dotes, and these are all the more amusing and enjoyable because true. On one occasion a son of President Harrison, who it appears practiced at two bars, one in the Court House and one out of it, was rather free in his language, so much so that the judge ordered him to pay a fine, but he retorted by saying that the court was a proper place to swear in, and the judge remitted his fine for his wit. Three law students at one time wishing to make up a sleighing party undertook to build a sleigh of their own, which they did in the cellar of Judge Henderson's house, and when it was finished the young lawyers invited an equal number of young ladies to accompany them. There were great expectations all around; and when the evening came gayly harnessed horses stood at the house, while the young men went into the cellar for the sleigh. It was a large sleigh, and the cellar door was small, and at that moment for the first time it was found that the former could not be got out! The horses were led home, the young ladies took off their furs and mittens, with a disposition to give the latter to the young men, who were for a long time the butt of many a merciless loke. The author's reflections on crime and criminals are

worthy of consideration from the fact that his life-long associations and opportunities of observation have made him familiar with the subjects. Many of his personal experiences with criminals, as herein related, are very touching, especially those in which he sentences to prison and chain gang schoolmates and playfellows of his boyhood's days.

A fine portrait of Judge Carter embellishes the volume; engravings of the Old Court House and "The Demarra Team" are also given, the latter illustrating a very laughable story.

COUNTRY LOVE AND CITY LIFE. By Charles Henry St. John. Boston: A. Williams & Co.

The main portion of this yolume consists of the most salient passages of poems that have been delivered by the author before lyceums and various societies, and invariably received by the public with distinguished favor. They are replete with fine sentiment and a gental sense of the humorous side of life; charitable, withal to the failings and keenly appreciative of the good that is in the human heart despite the adverse circumstances that surround it and impart the look and flavor of evil. The shorter poons are excellent, and worthy of being set up as hopschold gods in the home of every lover of the beautiful.

AYER'S ALMANAC.—We have received copies of this

work printed in English, German, Dutch, Norwegian, Swedish, French, Spanish, Portuguese and Bohemian; appended to which are pages in Torkish, Armenian, Greek, Bulgarian and Chinese, bound in one volume, which is a curiosity, and a good illustration of American enterprise. Eleven millions of these almanaes are printed annually, requiring five hundred tons of paper, and distributed gratuitously throughout the world. The printing of them commences in April, from which time until the middle of January fifty thousand books are finished every day-the object of all which is to advertise the various medicines manufactured by Dr. J. C. Ayer & Co., Practical and Analytical Chemists, Lowell, Mass.

THE ANNUAL REPORT OF THE PROBATION OF-FICER for Suffolk Country (Edward H. Savage) for the year 1880 is received, and is an exhibit of a large amount of most excellent work accomplished. Persons convicted of crime are, if thought advisable by the court, placed on probation for a specified period. By this plan hundreds are led from paths of evil and become useful members of society.

Sankey told somebody in San Francisco that "the Bostonians have a great deal better opinion of themselves than the Lord has of them." Isn't that a mistake, and hasn't Bro. Sankey got himself and the Lord mixed up somebow? Who told him the Lord's opinions of Bostonians?—Boston Herald.

Passed to Spirit-Life:

From Generee, Wis., Jan. 23d, 1881, Mrs. Ann Freeman, aged 52 years.

This dear old mother inherited a brilliant brain that retained its illuminating energy to the end. Almost from the beginning of the modern manifestations of anget infinistry, she became an avowed Spiritualist—never faltering, aiways defending its truth. The consciousness of this truth was indeed a solace of loy in all her sufferings, especially in her last homs. By a life of constant goodness in virtues and deeds, she demonstrated how 'efficacious is this religion' to 'live by and die by, 'shining even 'across the fiver' for the immorial spirit to depart in the light, Mother Freeman's husband passed over twelve years in advance. Five of her children and other beloved ones were over there to greet her coming. Four children are on this side, with others precious in memories, renabiling to hallow her departure and copy her beautiful example.

The writer officiated, and I must say I never saw greater tenderness, and even worship of the 's sacred dust,' as exhibited by her relatives and many friends. It is worthy of note here to say that while they are charitable, after the pattern of the departed, toward the ministers of the charches, they were not willing to deny their faith as some do in the hour of testing its virtue by having Orthodox obscendes. They well appreciate the law that when the religious views of the departed are properly represented, and a circle of spiritual minds chistor around the tenantiess form, not only is the bereft conscious of this high respect, but is blessed thereby, better enabled to ascend freer and happer to the house of 'many mansions,' The Congregationalists opened their charch on this occasion, the minister indeating bis good will and sympathy by taking a part in the hallowed exercises.

creises.

The home of Dr. Steel, who married a daughter of Mrs.

Freeman, is the centre of attraction for the attached family; and so many now have gone over, the place is indeed a Bethel where the angels do congregate.

J. O. B.

From Charlestown District, Boston, Jan. 27th, Mrs. 11attie, wife of Benjamin S. Cobb, aged 44 years. The, when in benjamin 8, cono, agen is years.

Funeral services were held at her late home, 78 Pleasant street, on the forenoon of the 28th, conducted by Dr. J. H. Currier and the officers and members of the "Olive Branel Lodge of Old Ladies," under the direction of Mrs. Alby Savage, when the remains were taken to Portland, Me., to Interment.

Cobituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Aline of ugalety pe uverages ten words. Poetry inadmissible in this department.

Spiritualist Mass Convention.

Spiritualist Mass Convention.

At Waterbury Howse, Waterbury, Ut., Friday, Saturday and Sunday, Feb. 18th, 18th and 28th.

The following speakers bave been engaged: J. D. Stiles, lest medium, and George A. Fuller, of Massachusetts, State speakers: Fannie Davis Smith, Mrs. Paul, Mrs. Lizzie Manchesterrand Miss Abbie Whitney. Music by the Instancy Giog Chib.

On Sunday-Grofing, J. D. Stiles and the Glee Chib will give a scance and concert combined. The scance will be interspersed with fine songs by the Glee Club. Admission, 15 cents. Also scance on Sanday evening, admission the same. Proceeds to go for defraying expenses.

Grand Danco on Friday ovening. Music, Taul Brothers' Band. Tlekets, 50 cents. Committee of Invitation, Everyholdy! Board St.00 per day. Return checks may be expected over the different railroads. Per order of Committee.

The next Quarterly Meeting of the Spiritualists of Western New York will be held in Sonsof Temperance Hall, over 41 Mainstreet, Lockport, N. Y., Feb. 18th and 20th, ISSI. There will be three sessions each day—10 A. M., 2 P. M., and 7½ in the evening. Lyman C. Howe, of Fredonia, N. Y., J. W. Seaver, of Byron, and others will be present to interpret to the proper occurring in every part of the world, should make the Lockport meeting of more than ordinary importance. We are assured the Lockport friends will do all they can to make the occasion an interesting one, By order of Committee, Geo. W. Taylor,

New Books.

TRANSCENDENTAL PHYSICS.

An Account of Experimental Investigations from the Scientific Treatises of

JOHANN CARL FRIEDRICH ZÖLLNER,

Professor of Physical Astronomy at the University of Etipsic; Member of the Royal Soxon Society of Sciences; Foreign Member of the Royal Astronomical Society of Indiana; of the Imperial Academy of Natural Philosophers at Moscons; Honoracy Member of the Physical Association at Frankfort-on-the-Main; of the "See indica Society of Psychological Studies." Parts; and of the "British National Association of Spiritanial Systems of Spiritanial Systems."

Translated from the German, with a Preface and Appendices, by

CHARLES CARLETON MASSEY. Of Lincoln's Inn, London, England, Barrister at-Law,

CONTENTS.

Translator's Preface. Author's Dedication to Mr. William Crookes, F. R. S. CHAP, I.—Gauss' and Kant's Theory of Space. The Practical Application of the Theory in Experiments with Henry Stade. True Knots produced upon a Cord with Its ends in view and scaled together.

CHAP, 2.—Magneth Experiments, Physical Phenomena, CHAP, 3.—Magneth Experiments, Physical Phenomena, Slate-Writing under Test Conditions, CHAP, 3.—Permanent Impressions Obtained of Hands' and Feet. Proposed Chemical Experiment, Slade's Ab-normal Vision. Impressions in a Closed Space. Enclosed. Space of Three Dimensions open to Four-Dimensional Be-lings.

1998.
CHAP, 4. - Conditions of Investigation, Unselentific Men-of Science, Slade's Answer to Professor Barrett, CHAP, 5. - Production of Knots in an Endless String, Further Experiments, Materialization of Hands, Disap-pearance and Relippearance of Solid Objects, A Table Van-ishes, and atterwards Descends from the Ceiling in Full Light.

CHAP, 6,—Theoretical Considerations, Projected Experiments for Proof of the Feurth Dimension. The Unexpected in Nature and Life. Schopenhauer's "Transcendent Fate."

ent Fate, ''
CHAP, 7, - Various Instances of the so-called Passage of
Matter (In ough Matter).
CHAP, 8, - The Phenomena sulfable for Scientific Rescarch, Their Reproduction at Different Times and Piaces,
Dr. Friese's and Professor Wagner's Experiments in Confirmation of the Author's.
CHAP, 9, - Theoretical; 'PThe Fourth Dimension,' Professor Hare's Experiments, Further Experiments of the
Author with Stade. Come Transferred from Closed and
Fastened Boxes. Clarvoyance.
CHAP, 10, - An Experiment for Skepties. A Wager.

Fastened noises. Clarryogance. CHAP, 10. "An Experiment for Skeptles. A Wager, Slade's Scriples. A Rebuke by the Spirits. An Unexpect-ed Result. Capitions Objections. CHAP, II.—Writing through a Table. A Test in Slate-Writing Conclusively Disproving Slade's Agency.

As cauge concursively Disproving Slade's Agency,
CHAP, 12. A "Fault" in the Cable, A Jet of Water,
Smoke, "Flue Everywhere," Almormal Shadows, Ex-planation upon the Hypothesis of the Fourth Dimension,
A Scance in Dim Edght, Movement of Objects, A Laminous Endy,

CRAP, 13. - Phenomena Described by Others.

APPENDICES. APPENDIX A. The Value of Testimony in Matters Ex-Traordinary,
APPENDIX B. Evidence of Samuel Bellachini, Court
Confirer at Berlin,
APPENDIX C. Admissions by John Nevil Maskelyne,
and other Professional Conjurers,
ACPENDIX D. -Plate N.

LIST OF ILLUSTRATIONS.

LAST OF LLLUSTRATIONS.
FRONTISPIACE. The Room at Leipsle in which most of the Experiments were Conducted.
PLATE L.—Experiment with an Endless String.

'II. Leather Bands Interlinked and Knotted under Professor Zöllner's Hands.

'III.—Experiment with an Endless Bladder-Band and Wooden Rings.

'IV.—Besult of the Experiment.

'V.—Bilto, on an Enlarged Scale.

'VI.—Experiment with Colos in a Secured Box.

'VII.—Experiment with Colos in a Secured Box.

'VIII.—State-Willing Extraordinary.

'IX.—State-Willing in Five Different Languages.

'X.—Details of the Experiment with an Endless Band and Wooden Rings.

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perusal.

Notices of Spiritualist Meetlugs, in order to insure prompt insertion, must reach this office on Monday, as the HANSER OF LIGHT goes to press every Tuesday.

Banner of Bight.

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THE WORK OF SPIRITI VELSALIS AS broad as the universe It ext hills from the highest spheres of angelle life to the lowest conditions of Lannah ignorance. It is as broad as Wisdom, as comprehensive as Love, and its misden is to bless markind, John Pierpout,

Washington's Birthday.

Tuesday, Feb. 22d, being a legal holiday, the Banner of Light establishment will be closed. The usual Tuesday afternoon Circle will also be omitted on that date.

Phenomena the Basis.

There is but one way to successfully confront the assumptions of modern materialism, and that way Sciritualism provides. It challenges. science to an investigation of facts f and, as Mr. Epes Sargent well says in his last book, "After being fully warned as to the impossible and therefore delusive character of the phenomena; after having the imaginary sources of the delusion pointed out: knowing, too, that all the prejudices of the age and the whole tone of educated thought are arrayed against the reality of such facts; we get see that the conviction of their genuineness is forced every day upon such scientific men as can rise above the prejudices of their fellows, and venture to investigate an ill-reputed truth. And there is not as yet a known instance wherein an investigator of any character or anthority has changed his opinion as to the anexplained occurrence of our phenomena." The thing to be done-first, last, and all the time-is to challenge an investigation of the phenomena. The thing especially not to be done is to abandon them with an assertion. that they are of little consequence. They are of supreme and final importance, because they underlie everything else. Remove the phenomena from the fabric, and the whole instantly totters to its fail.

So that we do not besitate to declare them

"Scientific Basis of Spiritualism," "even among those called scientific, who are so blinded by theories as to be impervious to facts. Even among Spiritualists, there are those who would undervalue the importance of our objective phenomena. But all the great advances in human invention and discovery have been made through attention to facts; and some of them facts as humble as the falling of an apple or the swinging of a lamp. To undervalue the slightest manifestation from a spiritual source is a folly, no matter whether it be a simple rap or a message written by some force unknown." This Is altogether a fair statement, as well as a sound one. It takes things as they are, and weighs them according to their worth. It is the only honest and true way to deal. And therefore we reassert that the phenomena of Spiritualism, increasing in importance and impressiveness as they continually are, having been the means of opening human eyes to spiritual truth, will continue so, to be to the end. The reappearance of Christ in the midst of his disciples after the resurrection was the one fact that brought life and immortality to light.

All the fine and ingenious speculations and web-weavings of Platonism and Neo-Platonism were as nothing to this. We have the well assured fact of materialization again in this our day; shall we comply with the demand of some professing Spiritualists to throw it aside and disregard it?-shall we set aside any of the phenomena, which appeal to our actual consciousness and increase our actual information in exchange for the lucubrations of human minds that may be inflamed rather with a desire for personal distinction than a sincere and humble wish to serve their fellow-beings by enlarging the limits of their actual life through an increased knowledge of facts?

What we should aim at is to avoid fanaticism and superstition alike. So long as we rest our belief on solid facts we are in danger of neither. There is as much exposure to both, however, in our day as there ever was in past times. The very fact that the next life is but a continuation of this, under more favorable conditions, is sufficient to show the necessity of holding fast to facts, whatever we may do about inferences. Spiritualism rests entirely upon the former, and not at all upon opinions, theories or speculations, in whatever name uttered.

In another column will be found a word from John Wetherbee, Esq., concerning a séance with Mrs. Ross, which he attended on Sunday evening, Feb. 13th. Mrs. Ross will continue to give sittings for materializations at 8 Davis street, on every evening, except Monday, of each week; and those desirous of witnessing this phase of the spiritual phenomena will do well to attend.

Medical Notes. Massachusetts.

The first hearing on the proposed "Pharmacy" bill, now before the Legislature of this Commonwealth, will be granted by the Committee having the matter in charge on Monday, Feb. 21st, at 10 o'clock, at the State House, Boston. That the bill is really aimed at the practice of medicine in this State, is self-evident, whatever specious guise it may assume in order to entrapthe unwary either among law-makers or citizens alike into endorsing it. As a measure for the "regulation" of pharmacy, it is opposed and scouted by the practical druggists themselves (although it was ostensibly prepared in their interests), being regarded by them in effect as an effort to set mere unskilled and inexperienced 'book-learning" against, and to clevate it by law above, real knowledge of the business, and is by the great majority of them declared a totally unnecessary and wholly reprehensible measure. If, then, the pharmacists refuse to affiliate with it, why is the measure pushed for passage so strenuously? Simply because the instrument receives the aid and countenance of the M. D.s. and is so worded (intentionally, without doubt) as to work against what are known as the "irregulars" in medicine-no matter how many years of successful practice their experience may extend over: It being beyond question that the diplomatized physicians would not, if the bill became a law, be called upon in any sober sense to feel the force of its singularlyworded provisions and penalties, which would, however (in the event of its passage), be visited monthe non-regulars with the broadest latitude of application (or mis-application) which Allopathic bate, acting through every channel of its influence, could devise.

Minnesota.

H. Mayhew, of Grand Maurais, Minn., forwards us a clipping from the Duluth Tribune. containing a copy of a "Doctors' Monopoly Bill" now before the Legislature of that State. and a vigorous protest from the editor of that paper against the proposed measure, which he characterizes as a "beautifut" bill. The Tribune editor says in the course of his article:

"We believe that the majority of medical eraduates do more harm than good, and kill more than they cure; and, in the majority of diseases, we seriously believe that a sensible 'old granny' who has a general knowledge of some of the simpler remedies, and who knows how to nurse and care for a sick person, will do far more good than five-sixths of your regular regulation to matter how general may be their graduates, no matter how gorgeons may be their diplomas. But as the bigots in most of the churches will not allow a man to preach until he has been through some theological college, so a great many of the medical chaps having diplomas are in favor of preventing all from practic-ing medicine who have not a diploma; and we on that a bill is now before the Legislature of this State, making it a line of fifty dollars for any person not a graduate to make even the implest prescription for another, professional-

Those liberty and health-loving citizens of Minnesota who do not wish to have a medical oligarchy foisted upon them will do well to show their sentiments by a sturdy opposition to the bill. Mr. Mayhew announces that he will do all in his power to prevent the passage of the bill; and others agreeing in this view should confer with him, either personally or by mail, and arrange to present a united opposition to the infamous measure.

Michigan.

The Reed City Clarion, in the course of an ditorial headed "Medical Legislation," announces that the "question of regulating the practice of medicine by law will be considered by the present Legislature," and while adding, We have no knowledge of the provisions of the bill proposed, and have no words of comment," it gives the regular "M. D.s" the fol-

how are the people to be protected from the medi-cal prob ssion itself? There are graduated from the medical colleges of the country annually hundreds of young men who immediately seek locations for the practice of medicine. They not simply the basis but the inspiration of Modern Spiritualism. They are, in fact, the sole tokens by which it is known.

"There are some," says Mr. Sargent, in his in order to gain success in their chosen profesan order to gain success in their chosen profession, are obliged to practice and experiment upon their unfortunate patients. Again, there are hundreds of the so-called M. D.s who will never make physicians, no matter how much practice they have. They have simply mistaken their calling. They have no natural aptitude as physicians and cannot successfully diagnose t case. They have diplomas, however, meet the requirements of the law, and are protected: but how are the people to be protected from

> It is a question, after all, whether we are not doctored too much. It is claimed that more persons owe their recovery from dangerons sickness to the ceaseless and constant aftentions and nursing of a devoted mother or wife than to the efficiency of the drugs administered by the doctor, who simply calls once a day. — There are people who have entirely discarded the use of drugs, and practice the hygienic sys-tem, and their numbers are daily increasing.

> Many methods of practice resorted to by physi-gians tifty years ago are now deemed erroneous by the same school of medicine. Is it not proba-ble that many of the theories and practices of to day will be considered just as absurd and erroneous fifty years hence? Is protection real-ly protection in the law proposed?"

Connectient.

Speaking of the proposed "Doctors' Plot Law" in that State the Litchfield Enquirer says- and its remarks are equally applicable everywhere:

"We must confess that for one we greatly dis-like to bind the public over to the 'regular' faculty bound hand and foot. Had such a law as is now proposed been everywhere in existence years ago, there would never have been any Homeopathy or Eclectic schools of medi-cine, nor, if this law is passed can any such dis-senting school hereafter arise in Connecticut. Without meaning to depreciate doctors, we cannot but think that they have not yet made any such progress in conquering disease that they are entitled to a monopoly of the business."

California.

Judging from the efforts made in San Francisco to put an end to the labors in that city of Dr. J. D. MacLennan, he must be accomplishing wonders in the way of healing the sick, and consequently in lessening the amount of patronage hitherto bestowed on the legally recognized physicians. On the 20th ult. he was again brought to court charged with "practicing medicine without a diploma," the complaint being made by a medical student who had been employed to act as a spy and informer, in which capacity he called on Dr. MacLennan, gave an alias, received the treatment, paid for it, and then went to the Police office and made the charge. The defense offered no testimony in rebuttal, claiming that the healing by laying on of hands was not practicing or prescribing medicine. The case was argued and submitted to the jury, who failed to agree; and the great healer was set

Figaro, in reporting the above, says Dr. Mac-Lennan "possesses a wonderful power of magnetism, and has performed cures that partake

of the marvelous." It considers the medical law unjust, claims that it should be repealed, and declares that if not an infringement on the pursuit of happiness it certainly is "on the pursuit of life and liberty in endeavoring to prevent the public from receiving assistance in their ailments from the most progressive as well as most effective and absolutely non-injurious method of healing," asserting that "all avenues of healing the sick and afflicted should be free as air."

A Remarkable Cure.

A very remarkable instance of healing has occurred at Rochester, N. II., so much so that it is worthy of special mention, particularly at this time, when renewed efforts are to be made to prohibit such beneficent acts by the means of law. A lad by the name of Walter Ellis, ten years of age, for two years past has been wholly deprived of all use of his legs, his only means of locomotion being creening upon the floor, dragging his legs and feet as lifeless objects behind lifm. Mr. David Austin, a gentleman of that place, was known to have the gift of healing in a large degree, and had practiced it to some extent, though never accepting any pay for his services. He was prevailed upon to rub the boy's legs, and though the neighbors laughed at the idea of any help from such treatment, the boy soon went with a couple of canes, then with one cane, and now he uses no cane. Mr. John R. Pickering writes that he is personally acquainted with all the parties, that the boy was as above stated, and that after three treatments by Mr. Austin, he could walk or run, and is today perfectly strong. The editor of the New Hampshire Courier, cognizant of all the facts, wrote and published a lengthy account of the cure, which was so remarkable that the following subsequently appeared in the columns of that paper:

"A correspondent from New York writes u to know if our account of the recovery of little Walter Ellis was not highly colored. To which we reply, it was not. This little lad lost the com-dete use of his legs, and could only move them by taking hold of them with his hands. The peo-ple on Walnut, Jackson and Washington streets well know the facts, that the child was helpless and could, for nearly two years, go only by the use of crutches, and could bear no weight upon use of crutenes, and could near no weight upon his feet. It is no use to deny what fifty people have seen and know; and people, too, who have no object under heaven to tell the story any larger than it really is."

Spirit Warning.

The Salem Gazette is responsible for the

statement that while a gentleman was proceeding to Boston from that city the other morning on the Eastern Railroad, he was 'speculating" upon the possibility of a piece of lumber projecting from a passing freight train and tearing into the car in which he was riding. Not more than five minutes clapsed, and possibly not three, when a thump and crash were heard, which challenged the attention of every person in the ear, and justified the stopping of the train. It was found that something from a passing freight train had struck the passenger car at exactly the point where the in corroboration of this statement a business man was sitting who had been indulging in this announcement by that gentleman himself, on speculation. The window where he was sitting was smashed in, a hole was stove in the side of the car, the iron work which supports the seat at the side of the car was wrenched from its place and broken, and a piece of wood, perhaps two feet in length, five inches in breadth, and half an inch thick or more, from the passing train, was hurled into the car, and fell at the man's feet. In fact there was a perfect wreck in close proximity to where he was sitting, his coat being literally covered with splinters and broken glass. Notwithstanding all this he did not experience even a scratch. Our hypothesis is that some spirit friend of the lowing "backset," which will also be appreci- gentleman impressed him that an accident was ated in quarters outside the "Wolverine State": near at hand, and even put the fact into his mind that "a piece of lumber projecting from large are the near the people from quarks. a passing freight train" would tear into the car; and further, we have no doubt but that the spirit had the power, and used it, to prevent his friend from getting hurt. We know of many facts similar to the one given above, where persons possessing medial powers have been saved from injury and even death by their spirit friends.

Cause and Effect.

Our readers are aware that a fellow calling himself "Rev." Mr. Waite, with another kindred "prospector," hired Tremont Temple not long since to "expose" Spiritualism. The Pharisees of this city gathered in large numbers to "see how it was done," and found out, too late, that they had paid dearly for their whistle, as the impostors pocketed between seven or eight hundred dollars, which set them up in business. Since then they have been doing" the rural towns of New England with indifferent success. They operated recently in Newburyport, and the following paragraph from the Merrimae Valley Visitor will inform the reader precisely what the result was:

"The Spiritualists have organized a society for regular Sunday services. That came from Elder Waite's demonstration. He accomplished as much as the bull that butted the locomotive he showed the courage and the lack of prudence. Spiritualism, opposed and ridiculed, remains. You can't kill an idea by batting its possessor over the head. The man doing so may destroy himself. Elder Waite has been doing that that. He gave promise of usefulness; to-day he is repudiated by the clergymen who tempted him to return to his old 'tricks,' and not one of them would now admit him to his pulpit. They leave him to be a 'clown,' while the Spiritualists spread their sails anew, and sail on as a ship will through a cloud shadow."

Rev. George Chainey lectured in Paine Hall last Sunday, on "Our Work as Liberals." He argued that a great change is taking place in society, due to the progressive and practical spirit of the age, and that Liberals should be ready to take advantage of the state of affairs, in order that the cause of truth may thereby prosper. In the course of his remarks Mr. Chainey took occasion to allude to last week's work of the Legislature in regard to the giving of testimony by atheists in the courts. Referring to Christianity as "the fossilized nightmare of the savage brain," he condemned the action of the Legislature in denying to atheists the rights which are granted to Christians as barbarous, characterizing the statute which contains the obnoxious provision he had reference to as a "relic of the dark ages." His enunciations were received by the audience with applause. Mr. Chainey, we understand, has been engaged to lecture in Paine Hall every Sunday during the present season, services commencing

En At last accounts Miss Lottie Fowler, business and medical clairvoyant, was located at the Wauregan House, Norwich, Ct. The Bulletin of that city says: "She comes here with an established reputation in her profession."

Big Beaver has a message on our sixth page which will richly repay the reading.

A Word in Season.

An incident related in "IIoost's Collection of Trials for Witchcraft" tends to confirm the opinion that the occurrences of the times to which that work relates were identical with those of Modern Spiritualism. A girl had suffered for a long time from lameness occasioned by a distorted bone. Every effort had been made to relieve her, but without success, when one night she waked her mother and brother, and asked if they had seen and heard the angel that had been with her. It appeared to her that something had stroked her bone, whereupon it became straight; and from that time her lameness ceased.

An act of goodness like the above subjected those upon whom or in whose presence it was performed, at that time, to bittor persecution, cruel torture and oftentimes death. Recent efforts made by the "regular physicians," socalled, indicate a disposition in them to proceed, just so far as the enlightenment and freedom of this age will permit, in the same course of persecution, punishment and prohibition, and it remains for the people to say whether they shall be allowed to succeed in their inhuman and selfish projects. To be forewarned is to be forearmed. Let the people in every place be prepared to resist and keep at bay, during the present sessions of the law-makers, all encroachments upon their rights and liberties, guarding them with sleep less vigilance.

What Scientific Men Should Do.

The London Spectator, which has hitherto studiously avoided saying anything that might be considered favorable to the truthfulness of those who are convinced of the occurrence of spiritual phenomena, a short time since gave place in its columns to a lengthy review of Zöllner's new book, "Transcendental Physics." After giving the details of his most important experiments, and admitting at the start that it is bound to treat the evidence with courtesy and respect, a concession that would have been most astounding a few years since, it says:

"We have endeavored to place sufficient samwe have entervoice to place summent samples before our readers, and can only hope that we have done so clearly and impartially. Here are certain extraordinary matters, the reality of which is vouched for by scientifically-trained observers. It would certainly look at first sight as if the supposition of trickery is excluded and if so, it would appear to follow that the existence of some forces, hitherto unknown to science, has been established. It is for scientific men to take up the challenge of Zöllner, Fechner, ookes, and others, and to show, if trickery their hypothesis, how that was possible; if delu-sion, how it could have arisen; or, if the exist-ence of new forces be suspected, how their na-ture may be most surely ascertained."

W. Eglinton Coming to America.

In the course of a letter put in type for this issue but unavoidably postponed till the next T. L. Nichols speaks, among other matters, of Mr. Eglinton, the celebrated physical medium, of London, and also refers to the fact that he is about to visit this side the Atlantic. We have our fifth page, to which the careful attention of the American Spiritualistic public is called. Mr. Eglinton is to leave England, Feb. 12th, in the steamship Victoria, for Boston direct. As his stay among us will be short, it behooves all who wish to avail themselves of his remarkable nowers to make arrangements immediately for so doing. Parties having such a project in mind, can address him at once, care of the Banner of

Honor to Whom Honor is Duc.

We are gratified to learn of Prof. Huxley's appointment of the Inspectorship of Salmon Fisheries tendered him by the British government. The post was offered in recognition of the scientific eminence and long previous sermost inadequately paid. It is arranged that he is to retain his present professorship, the new appointment nearly doubling his salary. Had Prof. Huxley declined, the office would have been abolished. The arrangement is due to Sir William Harcourt's desire to promote scientific interests and strengthen Prof. Huxley's posi-

From an editorial in the Worthington (Minn.) Advance of Jan. 20th, we extract the following concerning the late Mr. Eres Sai GENT and his life-labors on the mortal plane:

"Lydia Maria Child and Lucretia Mott, two of the most eminent philanthropists and Spiritualists of the age, recently passed on to the higher life, and while the press of the world was still commenting upon their noble lives, the announcement comes that Epes Sargent has gone to meet them on the other side. He died at Boston on the 30th ult., aged sixty-eight years. Mr. Sargent was one of the most active, learn

persons to the great subject. . . . We may call his a completed life. The higher powers left him to complete the two works on which he was engaged, ['Scientific Basis of Spiritualism' and 'The Biographical Encyclopedia of British and American Poets,'] . . . and then, it seems, they could wait no longer and took him hower the ways a wedget and wells near him home. He was a modest and noble man, a polished and vigorous writer, and an untiring worker for the elevation of his race.

'So bound with us he suffered till The angel came and set him free; The heavens had some high place to fill, And sent the summons suddenly."

Society, an English journal of fact, fiction and fashion, issued in London, gives in its issue for Jan. 15th an illustrated page depicting two faces, male and female, which it is alleged were seen at a recent scance, and which are treated of in an editorial in the same issue, entitled Spiritualism or - ?" The sitting was held, it is stated, at a private house, "not far from Marble Arch," by a party of seven persons; the pictures were prepared immediately after the sitting; and the forms they represent appeared during that occasion out of grey clouds and faded in full view of all present.

A number of Spiritualists in St. Louis, Mo., have joined in an organization to be known as the "Harmonial Mutual Benefit Society," the object of which is to render aid to its members, whether in health or sickness, and to forward, by lectures, séances, etc., the investigation and propagation of the Spiritual Philosophy and phenomena in all their purity. Daniel White, M. D., 313 Market street (between 3d and 4th streets), St. Louis, is President of the new Society.

Our friend and correspondent, Peary Chand Mittra, Esq., of Bombay, India, will shortly bring out in that city a new work on 'The Soul, its Nature, Development and Occupation." Colby & Rich will undoubtedly have the book on sale in due time.

Mrs. Ross in Boston.

To the Editor of the Banner of Light:

Mrs. Ross, of Providence, a medium for the materialization of spirit forms, has given a few séances at No. 8 Davis street during the past week, and proposes to continue them. I had the pleasure of being present on last Sunday evening, and was well pleased with the manifestations. In some respects they were the most satisfactory of any that I have witnessed. I was not fortunate enough to recognize any of them, and I sometimes think those who do have remarkable eyes, for spirits do not dress in the most becoming manner, and their make-up tends to disguise features rather than otherwise, and I have about given up the objective recognition of departed friends, and satisfy myself that they are the forms of the departed, waiving the recognition. On this occasion a man materialized, and was recognized by my neighbor perfectly. I am satisfied the man felt sure of his identification, and was very positive and happy in the fact. The point in this case that most interested me was his speedy appearance after the retirement of his predecessor, who was a female spirit, and noticeably so on his retirement behind the curtain, so quickly did a female form clothed in white appear that it was beyond human possibility for the two forms to have been the same person; there was no time for disrobing or making the change-the female apparition that followed was almost instantaneous. The fact settled the question of materialization, for it could not have been fine acting by the medium, and I am sure there was no human being behind the curtain but the medium, nor could there have been. I think any fair-minded person noticing these apparitions would admit that they were not the personal acts of the medium, and could not have been, hence were what they claimed to be, the forms of the departed.

Most of these apparitions were females, in white, and I think I can safely say of different sizes. An elderly man appeared also, besides the younger one that I have referred to that was recognized; this gray-headed old man came out, knew one of the audience who did not return the recognition, but the spirit made motions desiring to write, and on being given a pencil and paper, went to the mantel-piece and wrote a message. When he retired there was no time for disrobing before the appearance of the next form, which was a female. I dwell upon this point because it was conclusive in my mind that the medium was not acting a part, and if not, that settles it.

I had reason to be interested in one form which appeared, clothed in white, and claimed acquaintance with me; she made some signs that I could not interpret, then retired, and then came out again, determined to be recognized. She spoke her name audibly, "Hattie," the name of my daughter, and then I knew who it was, and perfectly understood her signs which indicated her youth when she departed. This was over twenty years ago, and then she was a little girl of six. Of course I would not expect to recognize the young woman whom I only saw as

I think the friends who would like to see some materializations had better go to one of Mrs. Ross's séances. While they may not readily recognize the apparitions of their departed friends, should they put in an appearance, they will be satisfied that there is no deception in the manifestations. John Wetherbee.

Mrs. Cora L. V. Richmond is energetically fulfilling her mission of good words and works in Chicago. Her Sunday services commence at 10:45 A. M., in the parlors which Mr. Martin has set apart for the purpose, at his home corner of Walnut and Wood streets, to which allusion was made a few weeks since by one of our correspondents, where she speaks to a company of inquirers and students of the spiritual philosophy, in elucidation of its truths and teachings. At 7:30 P. M., a large and appreciative audience assembles at Fairbank Hall, Central Music Hall Block, which she addresses with that earnestness and eloquence which characterize all her public efforts. On Friday evening of each week a reception is held, at which "Ouina," one of her controls, entertains and edifies a large and intelligent company with information respecting the life beyond, serving to strengthen them for a faithful pursuance of the life on earth. An increased interest in Spiritualism is observable throughout the city as the result of Mrs. Richmond's labors.

R A physician of this city states that many years ago when Universalism was first preached, he, known as favoring its doctrine, was practicing in a town on Cape Cod. Visiting a patient one morning and seeing no other place to secure his horse, he fastened him to the fence of a neighboring house. He was just on the point of leaving him to call on his patient, when a loud, sharp voice from the upper window of the building near which his horse stood was heard: "Here! You! I won't have that Universalist horse hitched to my fence"; and the lady who owned the voice exhibited such an indignant and determined spirit that the doctor felt obliged to remove his carriage to some locality where his own religious belief would not be so far recognized in his horse as to render the latter unfit to stand beside an evangelical fence. This incident actually occurred, and illustrates the strength of the bigotry and intolerance that prevailed in New England half a century ago.

The truth of the narrative of a "Conversation with the Dead," stated to have occurred in 1812, published in the Banner of Light of Feb. 12th, is fully confirmed by Mr. William Bassett, of Berlin, Mass., who called upon us a few days since and stated that he was born in the town where the events transpired, Richmond, N. H., and remembers seeing when a boy nearly if not quite all the persons whose names are mentioned. He also heard his father frequently relate the particulars as therein given, and is knowing to the fact that they were at the time fully believed in by the people.

The election of officers of the "Children's Progressive Lyceum," Cleveland, O., for the present year resulted as follows: Thomas Lees, Conductor; Charles Collier, Assistant Conductor; Mrs. P. T. Rich, Guardian; Mrs. Alex. Wilsey, Assistant Conductor; Wm. Z. Hatcher, Librarian; George Rich, Secretary; Mrs. M. C. Batchelder, Treasurer; Tillie H. Lees, Watchman; Mr. Lansing, Guard No. 1; Charlie Watson, Guard No. 2; Annie Standea, Guard No. 3; Pollie Hague, Guard No. 4. This Lycoum meets in Weisgerber's Hall every Sunday at 10:30 A m.

Slate-writing manifestations of spiritpower are, we are informed, given in the light and under conditions otherwise satisfactory to investigators, by Geo. D. Search, who is now, or will soon be, in St. Louis.

(From Light (London), Jan. 29th.]

lasco," "Change Makes Change," and "The Priestess," were his most successful ventures.

His name, however, is most widely known outside of his purely spiritualistic work, as a compiler of educational works. He was indefatigable in this sphere of labor; and the name of Sargent is familiar to every student of literature, and especially of English poetry and dec-

This is record enough for a single life; but even in these departments it is an imperfect account of his multifarious labors. It was, however, in working for the cause that he loved best, the Spiritual Philosophy, that his activity was most ceaseless. His three works, "Planchette,""The Proof Palpable," and the "Scientific Basis." the last reviewed in these columns only last week, remain with us permanent memorials of his faith and works. His fugitive articles and papers have enriched the periodical literature of Spiritualism for many years, and have done their work.

The present writer recalls (with deep personal regret that in this form such interchange of thought is over) a correspondence extending over more than seven years, and uninterrupted throughout its course by any interval of silence, as it was unclouded throughout by any shade, even the most transient, of divergence in opinion. That correspondence continued till a fortnight before he was called away. His last letter, written in much pain, and showing traces of the agony that racked his frame, is dated Dec. 15th. It breathes a spirit of utter resignation. as of one who was ready to do his service still. if it were so willed, but yet who would fain be at rest. In one preceding it by a few weeks, he had taken a most affectionate farewell, feeling, as he said, that his enfeebled frame could not long sustain the demands made upon it. He dwelt with just and honorable pride on the work that he had done for Spiritualism; a work absolutely unpaid, and without remuneration of even the slenderest kind from first to last. "Thank God," he says, "I have never accepted a cent for the work that I have done in Spiritualism." He looked cheerfully to the future, and put forth his last work as the mature and ripened conclusion of his life.

A keen and strenuous intellect, a refined and cultured mind, a spirit gentle, tolerant, noble; abeing of rare completeness in its various parts: such was our friend. The present writer, at least, feels that the cause has sustained a loss that must long prove irreparable, while for himself, in the midst of darkness, perplexity and distress he has lost a friend whose kindly words were never wanting, and whose advice was always clear and good. It is at such times, while human weakness asserts itself, that the sublimity of the faith which the Religion of Spiritualism alone can give is most manifest. Though gone before, he is not gone away, and he will indeed be changed if his interests are not as much bound up with the cause he loved now as they were before the great change.

Our Homes and Employments in Spirit-Life.

Words from over the waters continue to reach us expressing appreciation of the volume, "Immortality-Our Homes and Our Employments Hereafter," by Dr. Peebles, a third edition of which book has just been issued by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston. M. A. (Oxon.) writes:

This truly attractive book of Dr. Peebles, relating to This traity attractive book of Dr. Presiles, relating to the condition and employments of those inhabiting the more spiritual realms of existence, cannot fall to inter-est investigators and edity all carnest blokers upon religious subjects. I do not see how the author accom-plishes so much."

Mr. E. S. Pierce, of London, pronounces this volume, "treating of the origin of the soul; the nature of death; the locality of the spiritworld; the condition and employments of the dead," superior to the "Seers of the Ages," by the same author. "I esteem it," says he, "of

THE AMERICAN SYSTEM OF MEDICINE. Address Delivered by Prof. Joseph Rodes Buchanan, at the Opening of the Twentieth Session of the Eclectic Medical College of New York, Oct. 1st, 1880.

This is an able plea for liberty of thought and practice in medical, as in all other branches of study and professional employment. No one is better qualified to speak upon subjects that are legitimately presented for the consideration of an institution of the character and purpose of the one before which this address was delivered than Prof. Buchanan, and this he does in a thoroughly systematic and masterly manner. The evils and fallacies of old theories are pointed out, reforms suggested, and much practical information given. The claims of women to admission to the medical profession are eloquently advocated, and instances related of their superior qualifications for the office. Fifty women are now studying medicine at Paris, and the French Republic, determined that they should have equal advantages with men, voted two hundred millions of francs for the establishment of schools. This address is worthy of a wide circulation.

Rev. T. De Witt Talmage, in his pulpit in Brooklyn, last Sunday, said: "I believe the Lord intends the printing-press to be the chief means for the world's rescue and evangelization, and I think that the last great battle of the world will not be fought with swords or guns, but with types and presses." He was terribly sharp on modern novels and novel-readers, however, and justly so.

W. J. Colville's Meetings.

In Memoriam.

Epes Sargent. Sept. 27th, 1812—Dec. 30th, 1880.

(M. A., ONON.)

The fears expressed of late that the strenuous life, into whose span of well-nigh three-score crowded, was near its close, have been realized, and the name of Epes Sargent is added to the long list of those who have witnessed to the truth of Spiritualism, and have gone to their roward.

For forty years he was conspicuous in New England as a journalist, playwright, and man of letters; and during that long time a vast number of works were originated and completed by his prolific brain.

The Boston Advertiser, the Atlas, the New York Mirror, the New World, the Boston Transectiff, all enjoyed for a time the benefit of his services as contributor or editor. What he did for journalism, as indeed all that he did, was ably and thoroughly done. He counted no pains too great to spend on what others might consider trivial matters. The was emphatically one who noted in accordance with the maxim: "Whatsoever thy hand findeth to do, do it with thy might." Hence the permanent value of his work.

Besides proving himself a successful journalist, Mr. Sargent distinguished himself as a poet land playwright. "The Bricks of Genage," and "The Priestess," were his most successful yentures.

His name, however, is most widely known.

one of the laws of health Duhealthy minds and bodies are liable to distort everything given through them, just as a solled mirror reflects objects imperfeodly and often wrongly.

The speaker said he believed in two trinities—one of good and the other of evil, the elements of which were cofigual and coöxistent; the trinity of good was cleanliness, knowledge and morality in trinity of evil, drt. Ignorance and vice; morality being impossible where dirt and ignorance abound—vice being exorelsed by cleanliness and enlightened education. In closing, the lecturer entreated his hearers to take good care of their bodies and those of their children, if they desired to see morality trimph in society. Angels were knocking hourly at our doors, but we kept them out by our pork, our beer and our tohacco, our irregular hours and indiscreet habits. A healthy body is needed by a healthy mind; if we are afflicted it is well to be resigned, and believe that all is for the best; but when we afflict ourselves by our own wilfful disobedience to the laws of being, we must shoulder the responsibility and take the consequences. Amusements reasonably indulged in were eulogized, the speaker condemning nothing except that which injures the system; bits theory being that the true worship of God consists in living to bless others, and that one of the greatest needs of this age is that attention should be turned to physical entities.

Sunday morning, Feb. 20th, the second lecture in this series will be given, the special topic being. The Cultivation of the Intellect." Service will begin at 1020.

Last Sunday afternoon Mr. Colville delivered, under influence of a spirit who amounced himself as Joseph Priestley, a powerful and interesting lecture on "The Ciergy." While not discountenancing them so long as they were true to their convictions, the ground takea was that ministers must be born, and not made. Most clergymen had been taught to move only in certain grooves. The true preacher is the one who speaks be acuse he is filled with inspiration

Mr. J. William Fletcher

Held his last reception in Boston for the present at his parlors on Wednesday evening, feb. 9th. The rooms and halls were crowded with guests, and the host was presented with some beautiful floral offerings and other offer.

presented with some beautiful norm occurs, other glits.

The early part of the evening was devoted to recitations and music, in which Miss Greenleaf. Mr. Fletcher, and little Gracle Burroughs of the Shawmit Lyceum joined; after which various spirits manifested Drough the mediumship of Mr. Fletcher, and interested the large company present with their answers to questions, and the describing of spirits who were present. Miss Rhind gave psychometric readings, as also did Mrs. Clara A. Field. At a late hour the company dispersed—many expressing regret that the pleasant evenings were to be discontinued.

Clara A. Field. At a late hour the company dispersed—many expressing regret that the pleasant evenings were to be discontinued.

Friday and Saturday, Mr. Fletcher gave private sittings in Lawrence, Mass., at which place the interest is very much on the increase.

On Sunday, despite the disagreeable walking, Army and Navy Hall was—weare informed—well-filled to welcome this speaker back to Portland. His subject was: "How Shall We Worship God?" The lecturer said: "There is the religion of fear, and the religion of love: Fear makes a man servile and mean; love, strong and noble. The religion of fear has ruled the world; man has accepted doctrine and creed, because of the dread which the future held; he has erected temples, ordained the ceremonials, elected priests and endeavored to worship God through appealing to the material side of his (mar's) spiritual nature. This had finally led man to disregard religion altogether, or to bow down before it in blind superstition. The religion of love sought to develop all the powers of mind and body; to worship God in deeds as well as words; to make man study his heart and grow in the light of his better self. He who lives truest to himself offers God the highest possible worship."

Throughout the lecture was listened to with marked

Throughout the lecture was listened to with marked attention, and the speaker was warmly applauded at In the evening the subject was, "What I saw in

Egypt."

Mr. Fletcher can accept week evening engagements for Maine during February. His address is 25 Chestnut street, Portland, Me., or care of Banner of Light.

Geo. A. Fuller's Meetings.

Geo. A. Fuller's Meetings.

On Monday evening, Feb. 7th, Geo. A. Fuller lectured for the First Society of Spiritualists of Heverly, Mass., at the residence of Mr. A. N. Trevett, upon "The Great Law of Growth."

Sunday, Feb. 13th, Mr. Fuller lectured in St. George's Hall, Worcester, Mass., at 2 and 7 r. M. He chose for his subject in the afternoon, "The Itising and Setting Fatth." The speaker began by saying that this age is one of disintegration. Many cherished klosh have been overthrown and many more are ready to fall. Creeds are taken at a discount, and the intelligence and culture of the world are rapidly leaving the Evangelical Churches. Leading divines admit that our ablest scientists and thinkers are not associated with Christian churches. Very soon nothing will be left but the bare walls, unless the clergy preach the gospel of the Rising Faith. While the clergy have been preaching Christ, they have lost sight of the divine man who lived and suffered for humanity. The Rising Faith is the religion of the Divine Humanity. It recognizes the love and tender mercy of the Infinite, the brother hood of man, and reveals love as the only savior of the human race. While the old religions seek ever to prepare man to die, the Rising Faith prepares man to live.

In the evening, Mr. Fuller chose for his subject, "What of the Dead?" The andiences—which were large on both occasions—manifested their appreciation of Mr. Failer's labors by frequently applauding. He will return and lecture for the same Society Feb. 27th and April 24th.

Mr. Fuller will attend the Mass Convention at Water-

and April 24th. Mr. Fuller will attend the Mass Convention at Water-bury, Vt., Feb. 18th, 19th and 20th.

J. Frank Baxter in Peabody.

To the Editor of the Banner of Light: This gentleman has lectured here the past two Sundays of February, giving satisfaction to good audiences. His vocal abilities do not lose their sweetness with the lapse of time, but retain their vigor and pathos; his descriptive tests are peculiar, and very convincing. Last Sunday evening there were twelve tests given, and each was recognized before the people left the hall. Mr. Baxter remains with us the next two Sundays. We think our list of lecturers not complete without his name among them. Pcubody, Muss. K.

The Foster who is going the rounds of the country towns in the South, attempting to give spiritual scances, is not Mr. Charles H. Foster, the famous spiritual medium, who has attracted the attention of the scientific world. Mr. Charles H. Foster is at present staying in New Orleans.—The New Orleans Times. Brittan's Secular Press Bureau:

Established in 1879 by the spirit-world for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings.

AMOUNTS PAID IN AND PLEDGED FOR 1881, CASH PAID.

- 1	CASH PAID,		ı
- 1	A Friend of the Banner of Light (2d installment).	8500,00	ı
į	Colby & Rich	50,00	l
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ı	Mrs, James Faulkes, Belleville, Wis	1,00	
1	Miss N. R. Batchelder, Mount Vernon, N. H	1:00	L
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A Most Generous Proposition.

Dr. J. V. Mansfield, of world-wide reputation as a test-writing medium for spirits—other-wise known as the Spiritual Postmaster—will, during a period of two months, from January 22d to March 22d, 1881, answer scaled letters for the benefit of the Brittan Secular Press Fand. Persons who have not hitherto subscribed to this fund may forward any sum—provided it is not less than Dr. Mansfield's usual fee of three dollars, and an addition of twenty-five cents in postage stamps—together with a scaled letter, to the subscriber.

The scaled letters will be answered at the

The scaled letters will be answered at the carliest convenience; the three dollars, or more, accompanying each letter will be entirely devoted to the Editor-at-Large work, the twenty-five cents being required for postage on the correspondence. Should the liberal spirit manifested by Bro. Mansfield prove to be contagious (as we hope it may) among Spiritualists of large means and lucrative business, we may expect to witness a speedy and indefinite expansion of the good work already inaugurated. All communications good work already inaugurated. All communications elicited by this proposal should be addressed,

Mrs. Mary A. Newton,

128 West 43d street, New York City.

A "Widow's Mite," and a Hearty Tribute.

The following letter is the vehicle of the uterances of a highly intuitive mind, whose possessor sees clearly the importance of the service in which Dr. Brittan is engaged. [Her subscription, which was forwarded with it, is acknowledged in the list above.

To the Editor of the Banner of Light: I am glad at last to see one dollar subscriptions to the Editor-at-large fund, for now I can send in my "widow's mite" without feeling it too small to be acceptable. From its commencement I have felt the work would be commencement I have felt the work would be a good one, and now, after a year's trial, I am so glad—I have no words to express my joy—that it is to be continued! I believe it will be the means of bringing handreds into the glorious light of the gospel of Spiritualism who would never be reached in any other way. I consider the one article in the Newburyport Visitor, which you copied, worth a mine of gold, spiritually, and that it is an irrefutable answer to theologians of the Prof. Phelps stamp.

May all good angels, both in and out of the body, assist Bro. Brittan in his grandly noble work. Enclosed find one dollar—I wish two ciphers could be added; also that every Spiritualist would give as much according to his or her means for this good work.

Yours in the good cause,

Providence, R. L., Jam. 30th, 1881.

Providence, R. L., Jan. 30th, 1881.

Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

Dr. J. M. Peebles recently gave five feetures in Auburn, N. Y., upon Oriental travels, and two upon Spir-Itualism. He gave a course in Alliance, Ohio, and returned the 15th to give a second course. He delivered five in Clyde, Ohio, on the previous week, and lectured twice on Sunday, upon Spiritualism, in the Universal-Ist Church. He begins a course of five lectures on the 21st, in Mantua, Ohio, under the auspices of their "Liferary Association," and commences a course of leetures the 26th in Geneva, Ohio.

Any person or society desiring the services of Thomas Street, in Ohio or elsewhere, will please write to his ionic address immediately, at Lockland, Hamilton Co., Ohio, or for two weeks in care of Dr. W. F. Ball. East Liverpool, Columbiana Co., O.

Dr. H. B. Storer, of 29 Indiana Place, Boston, was in Rockland, Mass., Sunday, Feb. 6th. In the morning he attended the session of the Children's Progressive Lyceum, and, our informant states, was much pleased at the close attention of the officers to their duty, the choice rendition of the music, and the enthusiasm of the pupils. The Rockland Lyceum is spoken of as one of the best in New England. In the evening of the same day he lectured, inspirationally, on "Immortal Life," treating the theme in an entirely novel manner, and with an original line of thought, which met the warmest approval of his hearers.

Mesdames Colby and Smith will officiate in Cleveland. O., Sundays, March 20th, 27th, and April 3d. Mornings, in Central Hall, West Side; evenings, Weisgerber's Hall, corner Prospect and Brownell streets. Mrs. Colby is a trance medium of great power, and Mrs. S. is a particularly fine improvisator and singer.

Our Western friends are to be favored with an opportunity of listening to one of the most able and eloquent trance speakers in the spiritual field, Mrs. Emma F. J. Bullene, who is to be in Rochester, N. Y., during the first week of March, and go thence on a Western trip as far as she may be called to lecture. Her ad iess, until the early part of March, is in care of Dr. E. F. Butterfield, 8 Phelps Avenue, Rochester, N. Y.

Dr. Samuel Grover, of 162 West Concord street, Boston, has returned home from his Southern tour, and will be pleased to meet his friends and patients at the

Prof. Wm. Denton will commence a course of scientific lectures (6) at Weisgerber's Hall in Cleveland, Ohio, March 11th. These lectures will be on Geology -from "The World before Life," to "The Human Period." They will be well illustrated by paintings, fossils, etc.

Mrs. Simpson, of Chicago, who has recently paid a brief visit to Boston, left this city Friday, Feb. 11th, en route for New York, where she purposes to remain. should her health permit, for several weeks to come.

J. Frank Baxter gave the third and fourth of his present course of lectures in Peabody, Mass., on Sunday last, and continues there the remaining Sundays of the month. This week, on Wednesday evening, Feb. 16th, he will lecture in Sherborn, Mass., and on Thursday evening, Feb. 17th, North Scitnate, Mass. He is ready to negotiate for spring and summer work, including Camp and Grove services. This is mentioned thus early, as already the larger gatherings are securing

their speakers. He has closed for a fifteen days' engagement at Lake Pleasant, Mass., and an eight days' appointment at Neshaminy Falls, Pa. Address him at 1st Walnut street, Chelsea, Mass.

Mrs. Clara A. Field spoke in Beverly, Mass., on the afternoon and evening of Sunday, Feb. 13th. She gave psychometric readings and descriptions of spiritfriends at the close of each service, which were principally recognized as correct. Her hearers were exceedingly well pleased, and desired her presence among them again. Mrs. Field speaks in Leominster, Mass., next Sunday. Parties desiring the services of this useful worker can address her at her residence No. 19 Essex street, Boston, Mass.

Onset Bay Grove Association-Season of 1881.

The time for the ensuing Camp-Meeting has been fixed by the Directors to commence on the 25th of July and close on the 15th of August, 1881.

The business of this Association is entrusted to special committees, who report the details of their several departments to the General Board for final action. The committees for the ensuing year are as

Committee on Public Property-W. W. Currier Haverbill; Capt. B. F. Gibbs, East Wareham, and Major C. F. Howard, Foxboro. This committee has charge of all the public buildings, renting of stents and cottages, sale of lots, &c.

Committee on Printing-Dr. H. B. Storer, Boston. Committee on Privileges-Capt. B. F. Gibbs, East Wareham; W.n. F. Nye, New Bedford; George W. Robbins, Fitchburg. Applications for rights and privileges during the Camp-Meeting, with bids for the same, should be made through this committee.

Committee on Railroads-Col. Wm. D. Crockett Dr. H. B. Storer, Boston. Committee on Police-W. W. Currier, Capt. B. F.

Committee on Music-W. D. Crockett, W. W. Cur-

Committee on Speakers—Dr. H. B. Storer.
Applicants for the use of the Mediums' Home should

address Maf. T. B. Griffith, Carver, Mass. Everything Indicates an increased interest in this

charming summer resort, which from the first has had not only a rapid but substantial growth. The public exercises this year will be of a high standard, and it is expected that a large accession of participants in the pleasures of this summer home by the sea will be chronicled this year.

Mr. Epes Sargenf, who recently died in Boston, took his Christian name from the maiden name of a remote ancestress, Mary Epes, who stole away to marry William Sargent, whose son came to this country and sertled in Gloneester. There has been an Epes in every-generation since, and several of them were distinguished men. The Epes recently deceased was a poet of distinction, and also a prominent and firm Spiritualist.—Mercimae Valley Visitor.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday even-At Everett Hall, 593 Futton street, every fing at 3 o'clock.
After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak pro or con, under the ten-minute rule.

J. DAVID. Chairman.

Brooklyn (N. Y.) Spiritual Fraternity.

Sunday services every Sunday, at 10% A. M. and 7% P. M. Speakers engaged: February and March, Mrs. R. Shepard-Lillie; April, J. Frank Baxter. "Fraternity Social" every Wednesstay evening. Friday, Feb. 18th. "The Religion of the Future," Mrs. Imagen C. Fales. Friday, March 4th, "The Uses of Spiritualism," Prof. J. W. Deane. S. B. Nichols, Pres.

Eastern District Brooklyn Spiritual

Fraternity Meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ p. m. D. M. Colle, Pres.

Vermont State Spiritual Association. There will be a Convention as usual at Eureka Hall, Physmouth, Vt., Friday, Saturday and Sanday, June 10th, 11th and 12th, 1881. A good-array of foreign and home belon will be present.

Earth Woodstock, 4t., Feb. 9th, 1881.

For General Debility and Prostration, Hop Bitters will do wonders. Prove it by trial.

Subscriptions Received at this Office

FOR
MIND AND MATTER, Published weekly in Philadelphia,
Pp. \$2.15 per annum.
The Schitterial Riccord, Published weekly in Chicago,
R \$2.00 per year.
This Sprintfrance: A Weekly Journal of Psychological THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng., Price \$3.09 per year, postage \$4.09. THE MEDIUM AND DAYMELAK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents. THE OLIVE BRANCH, Published monthly in Utica, N.Y. \$4.00 per annum.

\$1.00 per annum. LIGHT FOR ALL. Published monthly at San Francisco, Cat. \$1.00 per annum. Cal., \$1,50 per annum. THE TITEOSOPHIST, A Monthly Journal, published in India, Conducted by H. P. Blavatsky, \$5,00 per annum.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the lest and subsequent insertion on the fifth page, and fifteen cents for every insertion on the sey-

first and subsequent insertion on the arm page, and fifteen cents for every insertion on the seventh page.

Necein Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

AT Electrotypes or Cuts will not be inserted.

To Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

Mrs. Sarah A. Danskin, Physician of the New School," asks attention to her advertisement in another column.

ndr. F. H. Ha. Willis.

Dr. Willis will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, till further notice, from 10 A. M. till 3 P. M

J. V. Mansfield, Test Medium, answers scaled letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ja.1.

R. W. FLINT answers sealed letters. Terms \$2 and two 3-cent stamps. Address 1027 Broadway, New York City. If no answer, money returned. Ja.22.8w*

SEERESS AND PSYCHOMETER. - MRS. ANNA KIMBALI, P. O. Box 241, Dunkirk, N. Y. F.19.

PROF. S. B. BRITTAN will answer calls to lecture in the Middle and Eastern States. Address him at The Lexington, 165 East 49th street, New York City.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH SATIONS. J. J. MORSE, the well-known English becomer, will ac J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Rennew of Eight at fifteen shiffings per year. Parties destring to so subscribe can address Mr. Morse at his residence, 518 igden Road, Daiston, London, E., England, Mr. Morse also keeps for sale the Spiritual and Erformatory Works published by us.

J. WM. FLETCHER, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the Ranner of Light, and also the Spiritural, Liberal, and Reformatory Works published by Coby & Rich, The Banner will be on sale at Sielnway Hall, Lower Seymour street, every Sunday.

SAN FRANCISCO ROOK DEPOT.
ALBERT MORTON, 89 Market street, keeps for sale the spiritual and Reformatory Works published by Coby & Rich.

And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the works on Spiritualism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

H. NNOW'S PACIFIC AGENCY.

Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Cobby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at ixora Hall, 737 Mission street. Catalogues furnished froe.

ST. LOUIS. MO., ROOK DEPOT.
THE LIBERAL NEWS CO., 620 N, 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Blch.

CLEVELAND, O., BOOK DEPOT.
LEES'S HAZAAR, 105 Cross street, Caveland, O., Circulating Library and dépôt for the Spiritual and Liberal Books and Papers published by Colby & Rich.

NEW YORK BOOK DEPOT.

D. M. BEN NETT, Publisher and Bookseller, 141 Eighth street, New York City, keeps for sale Un Spiritual and Reformatory Works published by Colby & Rich.

Reformatory Works published by Colby & Rich.

PHILADELPHIA AGENTS.

The Spiritual and Reformatory Works published by Col. BY & BUT II are for sale by J. H. BHODES, M. D., at the "Philadelphia Book Agency, 440 North 9th street, Subscriptions received for the Banner of Light at \$3,00 per year. The Banner of Light can be found for sale at Avademy Hall, 800 Spring Garden street, and at all the Spiritual meetings.

JAMES A. BLASS, 713 Sansom street, Philadelphia, Pa., will take orders for any of the Spiritual and Reforma-tory Works published and for sale by COLBY & RICH.

G. D. HENCK, No. 40-York avenue, Philadelphia, Pa., is agent for the Banner of Light, and will take orders for any of the Spiritum and Reformatory Works pub-lished and for sale by Colley & Rich.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, 826 Market street, and N. E. corner Elighth and Arch streets, Philadelphia, has the Bunner of Light for sale at retail each Saturday morning.

ROCHESTER, N. V., BOOM DEFOT.

JACKSON & BURLEIGH, Dookselber, Areade Hall,
Rochester, N. Y., keep for sale the spirifural and Reform Works published by Colby & Rich.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

Partlesdesiring any of the Spiritual and Reformatory Works published by Colby & Rich,

Partlesdesiring any of the Spiritual and Reformatory Works published by Colby & Rich will be accommodated by W. H. VOSEURGH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work desired.

WASH, A. DANSKIN, 58 North Charles street, Batti-nore, Md., keeps for sale the Banner of Light.

ADVERTISEMENTS.

LYDIA E. PINKHAM'S

Vegetable Compound IS A POSITIVE CURE

For all Female Complaints.

This preparation, as its name signifies, con ists of Vegetable Properties that are harmless to the most delicate invalid. Upon one trial the ments of this Compound will be recognized, as relief is immediate; and when its use is continued, in almosty-nine cases in a hundred, a permanent cure is effected, as thousands will testify. On account of its proven merits, it is to-day recommended and prescribed by the best physicians in the country for all forms of female weaknesses, Including all displacements and the consequent spinal weakness.

In fact, it has proved to be the greatest and best remedy that has ever been discovered. It. permentes every portion of the system, and gives new life and vigor. At removes faintness, tlainrefleves weathers of the stomach;

tration, General Debility, Samplessness, De-pression and Indigestion. That feeling of bearling down, causing pain, weight and backache, is always permanently cored by house, Alwell at all times, and under all circumstances, act in barmony with the law that governs the female

For Kidney Complaints of either act this Composted is unsurpassed.

This preparation is strongly endorsed. recommended and prescribed by the best Medical Mediums and Clairroy ants in the country.

LYDIA E. PINKHAM'S

VEGETABLE COMPOUND

Is prepared at 255 and 255 Western Avenue, 6.4 Lynn, Mass. Price \$1.00. Six bottles for \$5.00. 644 Sem by mail in the torm of Plls, also in the 644 som box, for citler, Mrs. PANKHAM freely answers all letters of limity. Send for panightet. 643 swers all letters of limity. Send for panightet. 643 swers all letters of limity. Send for panightet. 643 Address as above. Mention this partner.

No family should, be without LVDIA E, 643 Constitution, Bilionshess, and Totpidity of the 643 Liver. Seconds per box.

NOTICE.

Mr. W. Eglinton, TMIE celebrated London medium, will shortly be in Boston, and will be happy to place film-self at the disposal of hyestigators and Spirituallsts. After facility visited nearly all European countries, including Sweden, Denmark, Germany, France, Austria, Belgium, Bohenha, Hungary, Holland, &c., Mr. Egilnton has decided to make a short four through the Cinicel Sentes, and letters will reach thin if addressed to care of the Banner of Light office, Beston, Feb. 19.

COTTAGE HOMES FOR THE INSANE.

CHAND NEW, Dealer, Colorado. Beautifully structured on an embience about two intestrbut the ty, catching the vare, braches, anadatherated mountains, commanding one of the different leves of the cultic city of the maintains. or the Fast, and a most delightful view of the mountains or the West, ranging North and South for nearly three hon-F. D. PHYNUS, Supt. Mrs. J. D. RHYNUS, Asst.

PRACTICAL PSYCHOLETER.

DELINEATION of Character from Letters, Autographs, Photographs, &c., terms \$2.00; the same with producter readings, \$3.00; Psychometrizing Ores, with written description in tall, \$3.00. Address Mrs. M. A. GRIDLEY, 417 Yafes Avenue, Brooklyn, N. Y. 4v*-Feb, 19.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT & E. C. MORTON, Spirit Mediants, No. 856 Market street. IST—Nov. 15.

TO LET,

A T 84, MONTGOMERY PLACE, over the RANNER OF LIGHT FIFE CHRULE-ROOM, one large square front room, with small room adiching; one large square room; all heated by steam, and supplied with gas and water. Terms reasonable. Apply to COLBY & RICH, 9 Montgomery Place, Boston, Mass. 18-Feb. 5.

DR, FELLOWS will send, for two 3-et, stamps, like MEDIGAL ADVISOR, Olf NEW GUIDE TO HEALTH, setting forth a new and selentific method (never before known) for the cure of all Chronic Diseases, E5 The repredicts are Spirit Prescriptions, Address Phop. R. P. FELLOWS, M. D., Vineland, N. J. 8wis'—Jan. 22.

READER! If you love Rare Flowers, choicest only,
READER! If you love Rare Flowers, choicest only,
It will astonish and please. FREE. 4w—Feb. 12.

LOVE LIS, Parkville, L. L. N. Y. 3wis*—Feb. 12.

THE THEOSOPHIST, MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART.

Conducted by H. P. BLAVATSKY. ublished at 108 Girgaum Back Road, Bombay, India. Jaminey number just received. Single copies for sale by COLBY & RICH at 50 cents each, sent by mall nestage free.

BOUND VOLUMES

SPIRITUAL MAGAZINE, BY SAMCEL WATSON.

(Formerly published in Memphis, Tenn.) VOLUME ONE.—Bound in cloth, Svo. pp. 552, and con-duling a steel-plate engraving of Samuel Watson. Price \$1.50, postage 15 cents.

VOLUME TWO.—Bound in cloth, quarto, pp. 378. Price \$1.50, postage 15 cents. VOLUME THREE.—Bound in cloth, quarto, pp. 384. Price \$1,50, postage 15 cents. For sale by COLBY & RICH.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OF FICE, corner of Province street and Monigomery Place, every Tresday and FRIDAY AFTERNOON. The hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egges until the conclusion of the scance, except in case of absolute necessity. The public are cordulty furtiel.

This Messages published mader the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond whether for good or evit-consequently those who pass from the earthly schere. In an undeviced state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by solutis in these columns that does not comport with his or her rea on. All express as much of truth as they precive no more.

no more.

\$\overline{\pi_0}^2 \text{ It is our earnest desire that those who may recognize the messaces of their spirit-friends will verify them by informing us of the fact for publication.

\$\overline{\pi_0}^2 \text{ As our angel visitants desire to behold natural flowers used our Circle-Room table, we solid! donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

igs. [Miss Shelhamer wishes it distinctly understood that she thous no netwire shiftings at any time; neither does she re-(Miss Sheimaner wises it disturbly direction) and she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.;

25 Letters appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Coby & Rich, or to

LEWIS B. WILSON, Chairman.

Messages given through the Mediumship of Miss M. T. Shelhamer.

(The following message-given Jan, 21st-1s published in advance by permission of the spirit guide.

W. K. Cowing. I am glad, friends, to be able to control the medium, and to announce myself. I believed in Spiritualism before I passed from the mortal. I accepted it as a divine truth, and it was of the utmost benefit to me, as a man, physically, mentally and spiritually. I felt that I must incorporate it into my daily life if I would have it of service to me, and so I find myself, in this short time, able to return and speak to my friends. I feel that they need a word of encouragement, that they require some message from the spirit-world to cheer them on. I bring my love to my family. I assure them I have been at home of times since the decease of my body, and that I have taken cognizance of all that has passed. I shall be with them to guard and guide them, and I wish to say that I will meet my loved companion, and welcome her to her spirithome. I send my love to each dear friend. I would the mystery of death is forever explained. To tell my neighbors that I remember them all. I me the great problem of immortality, which feel to give forth my word to-day in defense of ever surges and beats around the human heart Spiritualism. I feel it my duty to speak out, to while encased in mortal flesh, is solved, and I live out, my belief daily. I appreciate the medi- | realize that the great question which, for more ums. I know and I knew that they have many trials and many conflicts to pass through: that ring to my mind, and which often presses upon they have to walk over thorns and briars, and we 'the souls of mortals, "If a man die shall he live cannot strive too much to make their lives pleas- again?" is forever settled. In an instant of ant. I appreciate all kind words for mediums, and Lalways desired to do my part in encourag-

ing them on, and so I would say to-day, to mediyou; seek to obey their counsels and their direcscorn or envy may assail you, you cannot suffer, harm. You may feel sad and depressed, but you will likewise sense a sustaining power upholding you through all ill, which will cause your souls to breaden and blossom out, and to grow upward, even as the flowers grow upward from the soil and darkness. Remember me as one who is working with you now, freed from all infirmities, freed from pains, but alive and active, strong and powerful to assist all mediums wherever I find they need my presence, and to return and manifest as the spirit prempts. I shall come again, but perhaps not at this place. I shall come, that you may hear from me, that you may feel my presence, and know I am with you. W. K. Cowing,

(The following - given Jan, 28th-45 published in advance at the request of the controlling spirit.)

Lisbon Falls, Me.

Marietta Jackson.

I have a sister in law, Helen, who lives in New Orleans. She is in distress, having just lost her little girl. It seems to me I never saw a mortal so depressed in spirit as she has been for the last few months. I feel that if I return I must possess my soul in patience. I find that and tell her that little Nellie is with me and is with Charlie, she will feel, perhaps, comforted in order that I may soar aloft on wings of freeand strengthened. I wish to ask her not to mourn and grieve so much; it depresses the child, for she is attracted back to her mother, constantly; and when she comes to her mother's side she feels this depression and grief, which breaks over her like a great storm and clouds her spirit. I do not like to have the little one return so much, but the mother is calling, is drawing her back, and I cannot prevent it. It keeps the child unhappy. I wish to say, Helen, you always looked to the interests of your children; you always considered them first; your great love surrounded and protected them from all unhappiness and all distress and danger; and now I want you to realize that this is your mission still. You should send out your love and sympathy to your little girl, that she may feel it when she returns to you, comes with joy and gladness, comes willingly, to bring you her love and sympathy-which will indeed

be of peace and comfort to you. Charlie sends his message. He, too, is constantly by your side, protecting you from the influences of life as far as he can. He has done so very considerably. You have received friends and benefits from friends many, many times. You could not understand how it was that you attracted people to you who have been so kind and considerate; you did not know that your spirit-friends have been constantly working for your welfare, to surround you with pleasant, beautiful conditions, in order to keep you in a sphere where we might approach and minister to you. You did not know of this, so I return to tell you. I come to ask you not to grieve for any one who has departed from the mortal: rather feel to rejoice that they have passed from the sorrows and afflictions of life, and that they can return to you with their love increased ten fold, with their sympathy so grand that it surrounds and enfolds you, with their that I have had the power to return and watch interest ever unabated. They can come to over them at times, and to assist them in their shower upon your spirit all that is needful for mortal struggles, and in the experiences of life its growth and development, provided you join with them in this work by seeking to develop your own inner nature, throwing aside the clouds and shadows and seeking to emerge into

Your mother, too, sends her love, and your father sends his blessing; they are all together, of distress come to you, yet you are upheld, for one happy, joyous band. Do not think that the I behold a spiritual power around you; I perlittle one is cast out into the cold, and is not ceive forms of dearly loved ones pressing about lovingly cared for and protected; do not feel that she is taken away far from your sight, come to voice their sentiments when I say, where she can never hear your voice or realize | Strive to live as near right as you know how the love which you send out to her; do not feel seek for purity and truth; be honest in your that you shall never see or recognize her in the | dealings one to another. Although the way is future; but feel that she is cared for tenderly | cloudy, although storms should beat upon your and lovingly: that she can come to you and know all the love of your heart, all the affection well- rounding you, and realize that a hand of blessing up for her. She shall be refinited to you ing guides you home. I would say to my friends: again in the future; you will meet and greet | Do not wonder at my returning in this way, for all your dear ones in a world of light, where | 1 have attended a school since my departure beauty seems to be the prevailing condition, from earth, where I have gained lessons in the the mortal form. Samuel Curtis.

where all are happy, provided they perform the will of the Father and seek to minister to knowledge that the spiritual life is the real life those in distress. Feel that we are all alivenot one dead, not one sleeping-and that the old ideas shall fall away, that you will emerge into a new sphere of truth and knowledge, where we may recognize that the dear, good Father above has considered the wants of all his children, and has supplied them with all that they require. Marietta Jackson.

It is many years since I passed away. I knew nothing of Spiritualism, but it came to me grandly and fully after I had emerged from the shell. was ripening for the change, and I accepted this beautiful Spiritual Philosophy, for it was comforting to me. I then knew I had not to leave my friends, but that I could come to their side as close, and perhaps closer, than in days of yore. Now they are nearly all with me in the spiritual world; but I feel it my duty to return and send out a word of comfort and consolation to those who mourn in darkness and sorrow. To Helen Jackson, of New Orleans, La.

Séance Dec. 14th, 1880. Invocation.

Oh thou Spirit of Light Ineffable! shining through all darkness and gloom with quenchless splendor; oh, Itadiant Presence! felt through all the experiences of years with matchless power and glory, we bend before thee in adoring gratitude; conscious of thy protecting care and fatherly watchfulness, with praises of the soul unutterable, with aspirations deep and carnest, though unsyllabled in mortal speech, we approach thee this hour. As the highest unfoldment of the outward life is man, as the holiest expression of thy creative skill is humanity, with its pulsating learn beating ever toward eternity, so would we feel and realize that the highest expression of all life is infinite being, and approach thee as the Divine Intelligence, as the Parent, the one who ever has been, is, and ever shall be, who expresses his identity through wisdom, love and matchless power. We would be enfolded by thy divine tenderness, and feel our souls updrawn to thee. Oh, our Father, we ask thy divine benediction to rest upon all humanity; may it how down deep and holy into each Oh thou Spirit of Light Ineffable! shining through humanity; may it flow down deep and holy into each life, until every one shall feel the influx of strength from on high, and become uplifted into an atmosphere of purity and love, which shall refleem it from all self-laborate and clu

Rev. E. W. Porter.

Standing just outside the portals of materiality, I feel deeply within my being that for me than three-score years, was continually recurtime, ere the clay had grown cold, I realized fully that the only resurrection and the true resurrection had come to me as a man, and ums everywhere, Be of good cheer; seek to per- from the natural life that I have entered I feel form the will of your spirit guides as it is given to indeed that the temporal body has sown the spiritual form, which is reaped into incorruptions, and no matter what clouds of persecution, ition. Standing here, in the presence of disembodied souls, who, passing away from mortal for the angels will protect and guard you from all life years before myself, have realized and learned something concerning the spiritual existence, and who have directed me here for a purpose, I feel that I am possessed of eternal, conscious life, which can nevermore pass away; and I would say to those who, bending above the senseless clay, feel to mourn and grieve: Weep not, dear friends, for the spirit departed; bow not in anguish over the senseless shell which the kindly frost of death has burst asunder and allowed the spirit within to soar aloft on pinions of hope and freedom.

This is all that I have learned of the spiritual existence: from experience I have solved the mysteries of death, and consequently have ascended one step higher from the material life, and I send back to my friends and to my people my blessing and my love; and may my message go forth freighted with cheer and beneficence to those who mourn in darkness, for there is no death, only life and joy immortal. I feel that I have much to learn; there are streams of knowledge from which I long to quaff; there are storehouses of truth which I yearn to enter and partake of what is contained therein-but there is much for me to slough off from myself dom into an exalted state. But I return as a messenger of hope to say unto all with whom I was associated, there is truth and life and love beyond the stream of death; the grave holds not the body until the judgment day; for in the hour of transition from mortal life, whether is be the transition of an instant or one of months or years, rest assured that the judgment comes to you in the supreme moment when you stand outside of the physical body, face to face with your own soul, under the ban of censure or the smile of commendation of your own conscience; then you feel that you have entered the judgment kingdom, and will find your proper place. And, friends, one and all, feel that I have not passed from you in spirit, but that I am in your midst, and shall still make my presence known and influence felt throughout the years that are to come. Rev. E. W. Porter, of Lonsdale, R. I.

John L. Chandler. I have sought earnestly and long to manifest myself to my friends. I desire them to feel that I am possessed of a body that is strong and well I am not now cramped and confined by physical illness; no cessation of the nervous fluids is upon my system; no numbness overtakes me in the other life; but what is best of all, I am informed that I shall always be in this condition, that I shall continually advance and grow toward perfection. Although I realize now, more deeply than it was possible for me to when on earth, the imperfections of my being, while I can look into a glass and see the blemishes upon my spirit, just as you look into your glass and behold the blemishes upon your outward features, yet I feel that, one by one, they may be crased, and that I may grow upward toward the heavenly spheres; and I feel that if I could send out to my friends some little knowledge which are burdensome and hard to bear, it would be of benefit to them and to me; and I wish to give a word of encouragement, to say unto them. Fear not; although you are called upon to pass through cloudy places, and you cannot see the way before you, although hours you, to shield and guard you from ill, and I have heads, yet you will feel the light of love sur-

real life beyond. I am becoming educated in a for man; that the material is the shadow, the spiritual the substance, and it is of that we should partake while on earth, through principles of purity, truth and love, if we would be fitted to live the true, natural, happy life of man, when we pass beyond the vale of material

I died away, in Dallas, Texas. I wish to say to my friends that I have returned to this faroff place, because I feel a need for me to grow, to gain experience, and this is a good condition was ill many years. It seemed that my spirit for growth and culture. I have friends in Massachusetts, in Lexington and places adjacent, and to them I send my greeting and my affection; I desire them to realize that I have returned from beyond the grave, strong and powerful, unweighted by the years of time which pressed upon me in the mortal body, freed from earthly conditions. My name is John L. Chan

James Wood.

I lived in Greenfield. I was sixteen years old when I was buried up. The earth fell upon me, and I felt such a weight, a pressure, and then I seemed to be struggling to get away. That is all I knew, until I opened my eyes in another world, and found myself in a pretty place, surrounded by kind faces and by people who cared for me and sought to give me some light and pleasure; but $oldsymbol{\mathrm{I}}$ felt as though $oldsymbol{\mathrm{I}}$ wanted to say to the folks at home that I am now happy and living in a good world, and that I am going to school instead of working. I was told that I could go to school and learn all that I felt I required, and that, by-and-by, when I had gained some knowledge, I might choose a work for myself that I would like. I do n't know much about talking this way, but I want my folks to know that I have come, and that I feel it is all right now. I don't want them to feel bad at all, but just to think it is all right, and that I have got a good place. I send my love, and sometimes I come back home and try to make them know I am there. Perhaps after I have learned all I want to, if I ever do, I shall be able to manifest better. My father's name is II. S. Wood, and I am James Wood.

Helen S. Loud.

"And there shall be no more death, neither sorrow nor sighing, for the former things have passed away." Oh! I would realize this in my spirit to day, for I feel, in that land where sunlight ever shines, mellow and soft, into the hearts of the people, to brighten them up with joy and gladness, to make the flowers bloom in sweetness that shall enrich each life, that there is no death, nor sorrow, nor crying, but that the former experiences of sadness and gloom have passed entirely away. It is true that I see spirits sad and sorrowful at times, not because of the experiences which they bring upon themselves, not because of any darkened surrounding, but because their friends on earth are sad and sorrowful and full of gloom, and I would say to friends on earth: Oh, if you wish to live happy and free in the life to come, if you wish now to have those friends of yours who have passed on before you happy and free from shadow and care, strive to chase away the gloom and despondency from your hearts; seek to live in the sunshine of contentment and of peace; seek to realize something of the spiritual life. which awaits you, and you will find a glorious fruition in the coming time of your spirit.

I passed away from earth at the age of thirtythree, in the beautiful spring month of May, when the flowers spring above_the earth, and all nature seems to wear a gafb of rejoicing which prophesies of the coming summer. I passed to an immortal life where I find eternal spring, where all is beauty and gladness, and from which I send back to my dear ones my love and greeting. Those who are with me are dear friends whom I knew in years gone by; there are dear ones, also, who passed away before my remembrance, but who are linked to | too. Would n't you like to know my name? me by ties of love and sympathy, and in their companionship I feel to rejoice in strength and gladness-realizing that life is an active, important mission for all. My maiden name was Strong. I am from Loudville, Mass. My name is Helen S. Loud. My husband is C. C. Loud, of that place.

Samuel Curtis.

Since passing from the body a few years since, I have been seeking to gain information concerning my whereabouts. I take kindly to this Spiritualism. I feel that it is the religion of the age, and had I understood it while in the mortal form, I know that I would have accepted it, and taken it into my heart as the one real blessing and gift of life; but as I was denied this, perhaps through my own blindness and stupidity-yet not so much that as the lack of experience while on earth-I feel that I shall receive the full benefit of spiritual teachings, now that I have been disencumbered of a mortal form. I see my friends who have passed on before. I have met my brother, who has been an immortal spirit many years, and although he does not feel to communicate, yet I know that he would have our friends feel that he sends his greeting, and that, with myself, he sends out his love to all who knew us in the past. We have friends and neighbors at South Kingston, R. I., and other places of that State, who, it seems to me, will feel glad that I have returned and thus spoken, and I would say to them, Good friends, this Spiritual Philosophy is a blessing; you may not realize it now, but if you could stand where I stand, outside of the pale of materiality, and feel the incoming tide of spiritu ality which flows downward from exalted souls to bless mankind, you would thrill with joy and thanksgiving, and so I return, not so much to speak of material affairs, as to call the attention of my friends and neighbors to this truth, and ask them to investigate the claims of Spiritualism: and if they receive knowledge that is, in their judgment and weighed by their reason, good, and true, and pure, let them incorporate it into their lives; let them outwork it in their daily experience by living pure, and good, and true lives; then they will find themselves well situated and blessed when they cross the river of death. It is a misnomer to speak of death as a river, and yet the expression seems so natural that it springs to the lips uncalled. I find death to be only an open gateway into a larger country, a newer life, and I have passed on through that golden gateway of eternal existence; I have traversed many roads, seeking for light and knowledge, seeking for familiar faces and friends, and I have felt myself blessed with unspeakable blessing. At some other time l hope I shall be enabled to return again, perhaps if not through this channel, through some other, privately, that I may gain experience for my own unfoldment, and bring an influence for the development of those who are still in

Big Beaver.

Many, many snows fell upon my head; many, many summers beat upon the red man ere he passed to the hunting-grounds beyond. In darkness and weakness he returned to this hunting-ground in search of light and strength, and through the good pale-faces it was given, and warmth and comfort and strength fell upon the red man's life; and through all the moons that have passed, through all the suns that have waned beyond the western sky, he has kept his promise to the pale-faces and has been faithful in bringing strength and light and encouragement. Now he comes from the great hunting ground, where amid the green fields and the mighty forests he listens to the voice of the Great Spirit, and finds himself possessed of words which he may give forth unfalteringly; he gains strength and enlightenment in returning to this mortal hunting ground; he speaks to the pale-faces in words of love, and says, You have done well; you have performed a noble work by befriending the oppressed and strengthening the weak, and from beyond the shadows, from beyond the great waters where the swift canoe speeds along with its burden of life, a blessing shall come unto you which shall reach downward through the ages, blessing all those who follow.

But we look to the far West and we find our race still oppressed, still kept in ignorance, still scourged, because of the lands which are theirs. and they turn their sorrowful faces and lift their bleeding hands toward the mighty hunting-grounds beyond, and ask, within the silences of the soul, of the Great Spirit to send them deliverance and justice; and Big Beaver comes to the great council to-day to send forth his words, like arrows, to the great chiefs who sit in council in the big city, and says unto them, Oh, palefaces, you who sit in judgment on the red man, you who uphold oppression and injustice, turn your faces aside and seek to undo the wrong which you have perpetrated; look well to those who are in darkness; look well to those who are in bondage; and while you free the dusky race, remember there is a red race which is asking for justice and demanding freedom at your hands; and although the red brothers and squaws and braves are passing away like the snows of winter, melting beneath the spring-time sun, although they are passing away beneath your power, at the same time they are peopling the hunting-grounds above, and those who have been lashed and oppressed cry out to the Great Spirit for revenge. We would not have one soul go forth to the immortal hunting-ground with vengeance within, but it cannot be otherwise while the great fathers who are placed here to work out justice and right, turn their faces away from the light of the truth and perpetrate wrong unto those to whom they should give pro-

We are sent by the great chief who heads the nation of Indians in the hunting-grounds beyond the setting sun; we speak the words he has bidden us to say. Let them go forth unto the big chiefs; may they strike home to their hearts until they feel that there is cruelty and wrong and oppression going forth from their midst unto human beings who ask for justice and who pray for deliverance from oppression. Big Beaver, to the friends in council.

Freddie P. Fiske.

[To the Chairman:] I feel bad here. [Putting his hand upon his throat.] What makes me feel bad here, mister? I ain't sick now. was 'most six years old when I had that, and I am seven, now, I guess. I don't see why I should feel it now. Can you see the flowers I have got? I have got some here; they are red and white, with green leaves. They are protty. I want to carry them home. Do you suppose they'll see 'em? I am going to try and make 'em. I am going to put my little basket of flowers on the table, then I am going to work on all their eyes, and see if I can't open them. My papa lives in Waltham. I used to live there, Well, I'll tell you-it is Freddie P. Fiske. My father's name is Charles; my mother's name is Annie. Don't you believe they will want to know where their little boy is gone? I have n't run away, and I want 'em to know I have got a real pretty place. I live in a house, I do. I don't want them to think I live out in the fields, like the Indians. I live in a house, and I have got books, I have got playthings, I have got a little bird, and I go to school. I belong to the school what is called a Lyccum. Don't you think they will be glad to hear I am so well off, and that I come home? I want them to know it. I want them to know that I come with love, too, and I want to be heard, I do. I like to be heard, don't you? Will they hear me now? [To the Chairman:] Are you going to put what say in the paper? [Yes.] Oh, ain't that nice? Will you tell 'em I send my love? [Yes.] Oh, you are real good. And have you told 'em how I live in a house and have everything nice, and I go to school? I'll bring you some flowers, sometime. I feel better. I can swallow, now.

Séance Dec. 17th, 1880.

Gideon Frost. Yea, verily, let the lips give utterance as the spirit moveth; the man of God shall overcome the man of flesh, not with carnal weapons of material warfare, but by the spirit of truth which speaks in love to all people. I bring to the brethren my blessing from a higher sphere of light. I say to the friends: Gird on the armor of truth and speak the good tidings of peace, of good will to all, for there is a glorious time to come to humanity. In the higher realms, whither my spirit has gone to dwell, I find a society of friends, a college of friends, so much larger and more beautiful than the college of friends in Locust Valley, with which I was identified, that I would fain send out to my brethren some knowledge of this beautiful temple of peace which is in the spiritual kingdom. Many years weighed down upon the old man, and he felt the force of them; he felt that he heard voices speaking to his spirit and calling him home, and he passed away like a fading beam of light, to enter that eternal home of peace, where brotherly kindness and good will are felt and extended unto all people, and he returns to say there is no exclusiveness, there is no selfish drawing of sex, in the home of joy beyond the veil of death, but there is freedom for all, and love and peace; warfare is unknown, and only harmony reigns in that land where all unite in striving to benefit and assist_one-another. To my people and to my friends I send my blessing, and I say, Live peacefully, live cheerfully in each heart; speak the good word of kindness to all; send out an influence to bless others, and when you come to the higher life I will receive each one with blessing. Gideon Frost, Glen Head, L. I.

Katie F. Hand.

I want to reach my mother. I lived in Bos-

ton. I want my mother to know that I come to her, that I have n't gone away off, where I can't see how she is situated, and how she mourns for us who have died. I wish her to feel that I am with her. I want her to know that I have seen father, and he would like her to feel that we can come beside her, and give her peace and consolation in the hour of trial and of grief. If it is possible, I wish she would visit some medium, and let me come to her. I do n't want her to feel afraid of this, and fear it is something evil. I want her to realize it is her own loved ones who desire to come and speak to her, so she may be at peace, and feel that all is well. I want to say to my mother, it makes no difference whether she goes to church or not. I used to feel that it made a great deal of difference, but I am glad to see now it is of no moment. I know that she is doing right, as near as she knows how; that she is anxious to live true and good, and I tell her not to trouble about the church: if she wants to go, feels that she can get any good and true instruction, I shall be glad to have her: but when she is there I cannot come to her except when the music is playing; then I seem to be drawn right back, and feel that if she could only know that I was present, she would realize what a glorious life there is beyond the grave. I don't understand hardly how to speak here, but I am anxious to reach my friends, to tell them I am happy and well situated; that I do not regret passing away so young; that I feel that all is for the best, and I shall feel perfectly satisfied to go on living a life in the spiritual world, even more than I would have been had I remained on earth. I was twenty-three years old. My name is Katie F. Hand. My father-William-is in the spiritworld; my mother's name is Mary A. Hand.

Lizzie L. Groves.

Oh, it is just such a little while since I died. but I did want to come back so much! I want the folks to know that I am all right. I was met by a pretty lady, a sweet, pretty lady, and she told me to call her Aunt Mary. She said she would take care of me, and I would n't be lonesome at all in the spirit-world; but I wanted to come right back and let them know all about it. I am not going to school; Aunt Mary said that I needed a great deal of instruction, but I would not have to go to school with a lot of others; she would just teach me herself. She has been over there a long time; she seems to know all about it. I am going to live with her in a little house, and we are so happy. I want to tell them that the house I live in has n't got any corners; it is all round, just like the little pavilions you see in the gardens. It is large enough for us, and roomy, too. I have just a sweet little room, all to myself. It is n't cold there, it is warm: the flowers are blooming all around our house. I don't know how to describe the house; it is n't all closed in, it is open on all sides; the vines are running around it; the passers-by can look right in if they want to. It is real pretty and pleasant, and I thought perhaps if I came and told about it the folks would feel easier and better, and I would, too. I want to send my love, and say I think I shall be real happy, and, pretty soon, they say, somebody else is coming over to live with us, and we'll all be happy together. It won't be but a little while before it happens, and I guess it is going to be all right and good. I don't know as I am talking right, but that is what I want to say. I am fourteen years old, sir. I come from the spirit-world, but I lived once in Saxonville, near Framingham. My name is Lizzie L.

MESSAGES TO BE PUBLISHED. . 17.—Julla Leonard; Robert L. Tliden; Mary J. cles; Rosalle Abbot; Jennie Ryder; Emma Gray, . 21.—Mrs. Elsio J. Smith; Robert Begss; Capt, John y; Sarah J. May; J. G. Birchim; Maria L. Gordon;

Dec. 21.—Mis. Elsio J. Smith; Robert Beggs; Capit, John Cooley; Sarah J. May; J. G. Birchim; Marla L. Gordon; Noah Sil.

Dec. 24.—Robert Dale Owen; Louis R. Peebles; Eva May Clark; Hattle A. Palmer; Mary E. Fuller; Frances Black; Mattle Sayles; Flossie Reed.

Dec. 28.—Hamma Britian; Willie J. Bray; Thomas Evans; Adelline Merrill; Henry J. Hubbard; Caleb Hutchinson; Mrs. Jennie Johnson; Dancing Bear.

Dec. 31.—Rev. Nathaniel Lassell; Mrs. Betsey Moore; George W. Thompson; Ella Armstrong; Marla Long; B. F. Hughes; Sanuel G. Hove.

Jan. 4.—James Mofflt; Mary Goodwin; Isaac D. Smith; S. P. Lake; Bethlah B. Collyer.

Jan. 7.—Samuel F. Monroe; Charence Henry Gordon; Clara L. Lehman; Martha A. Dodge; Joseph Glarke; Henry Thornton; Sarah A. Wajers; Mrs. Mathlad J. Padelford; William Morgan; Wasso.

Jan. 14.—Henry Adams; Havinia F. Gibberson; Gyrus Morton; B. Kent; Lucilla Warner; Edmund Dole; Mary J. Ellis.

Jan. 18.—Benjamin Kenney; Dr. Artemus S. Carter; Lizzle F. Woods; S. B. Thaxter; Rufus B. Kinsley; Clara Morrison; George A. Barney; Jennie Sprague.

Jan. 21.—Leava Markham; P. B. Randolph; Cordelia Wheelock; Sarah Ketrow; Charles S. Richardson; Willie Harris; Mary Ann Johnson.

Jan. 25.—S. S. Campbell; Leontine Tounolr; Charles Johnson; Lucy Harlow; Lydla M. S. Lincola; William Anderson; Louisa McKay.

Jan. 28.—Dr. John Clough; George Stone; Susan B. Atherton; Ezra Eames; Amanda Perkins; Capt. Ebon Wheeler.

Feb. 1.—Sebastian Streeter; Bella W. Hamilton; Sarah, A. F. Wilson; Charles Parker; Lilkian Smart; John A. Moran; Mrs. Ellzabeth Abbott.

Feb. 4.—Childran's Day,—Clara Feige; Jimmic Ryder; Carrie E. Hatch; Phebe Clawson; Ada E. Fillebrown; Jessle May Spaulding; Carrie Gurraey Snow; Ralphie Fay Jomes; Lizzle Strong; Herbert Tower; Sadle Jenkin; Celle Sumilght; Harry Woodward; Georgie Wilson; Cora L. Witter.

Feb. 8.—Ohldran's Day,—Clara Feige; Jimmic R. T. Sinelair; Ella G. Sumoney; Albert Masson; Mrs. Sallle Goodwin; James

Nellio Sunlight; Harry Woodward; Georgie Wilson; Cora L. Witter.

Feb. 8.—John Pierpont; Mrs. Annie R. T. Sinclair; Ella G. Sunmer: Albert Mason; Mrs. Saille Goodwin; James Brewer; Hiram Barton; Lillian M. Smith.

Feb. 11.—Rev. Moses C. Thomas; Ella Moore; Mrs. Louisa Reed; George W. Jones; Mrs. Susan W. Stanwood; William R. Lavender; Nathandel Davidson; Mrs. Glorvina A. Currier.

Verifications of Spirit Messages. RICHARD MCINTIRE'S MESSAGE.

To the Editor of the Banner of Light:

In the Banner of Light of Dec. 25th, 1880, appeared a message from Spirit, Richard McIntrie, formerly of North Reading. I feel perfectly safe in stating that I know it is the Richard McIntire with whom I have been acquainted many years. He was born in my native town, lived there more than three-score years, and was translated to spirit-life from that place July 1st, 1879. For more than twenty years a firm believer in Spiritualism, he was extremely reticent on the subject, fearing the unjust remarks of skeptics, from which he had suffered in the first of his spiritual investigations. The in the first of his spiritual investigations. The last winter of his earthly life he was a member of our circles, and never failed to receive beau-tiful messages from the young spirit-wife who was constantly with him, and whose separation from him he always deeply regretted.

The several tests in the message are so conclusive that no one acquainted with Mr. McIntire could fail to recognize it as perfectly correct.

SARAH F. BREED. rect. SAR North Reading, Feb. 2d, 1881.

EVELYN T. CHANDLER'S MESSAGE.

To the Editor of the Banner of Light:

The message of EVELYN T. CHANDLER, in the Banner of Jan. 29th, is such an one as I should suppose she would write. She is, or was, as she states, the "wife of the Rev. E. K. Chandler" (the initial R. is incorrect), who is a Baptist minister, now settled at Saco, Me.; he was previously pastor of State-Street Church, in this city. I know that she has many friends and relatives in Gloucester, Mass., that her maiden name was "Tappan," and that she was about—the—age she states, viz., twenty-seven years. She taught several terms in our High School, and was considered an estimable and accomplished lady; and the man she married I know to be a genial and honest Baptist minister—that is, as honest as sectarianism will admit of—and I regard him as a friend and brother. Truly yours, Warren Boynton.

Rockford, Ill., Jan. 30th, 1881. fo the Editor of the Banner of Light;

Who is wise? He that is teachable. Who is mighty? He that conquers himself. Who is rich? He that is contented. Who is honored? He that honoreth others.

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Adbertisements.

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Dec. 4.

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Feb. 10.—1w*

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CELIA M. NICKERSON. TRANCE and Writing Medium, 1648 Washington street Boston, Hours 9 to 4. Will lecture and attend funerals Jan, 29, -26w*

Mrs. M. J. Folsom. MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2,00.

A. P. WEBBER, OFFICE, 157 WEST NEWTON STREET. Hours from 10 A. M. to 4 P. M. Will visit patients. 11w - Jan. 1.

MRS. M. A. ADAMS, MEDICAL Medium, 8 Indiana street, Boston, Tuesdays, Thursdays and Fridays, Hours from 10 A. M. to 4 P. M.

Lizzie Davenport Blandy

W 11.1. give a sóance on each Thursday evening at at Indiana Place, Boston (where tickets may be obtained). Gentlemen \$1,00; Ladies 50 cents. fan. 8. Mrs. S. E. Crossman, M.D., NO. 5 Temple Place, Boston, Mass. Examines and treats all diseases. Examination, with one treatment, \$2,00, Examination by letter, \$2,00, 1w*—Feb. 19.

Mrs. Augustia Dwinels, CLAIRVOYANT, also Trance and Prophetic Medium. Office No. 23 Winter street, Boston. 2w*-Feb. 12.

Susie Nickerson-White. TRANCE and MEDICAL MEDIUM, 148 West Newton street, Boston. Hours 9 to 2. 26w*-Aug. 14:

Dr. Charles T. Buffum. TRANCE, Medical and Business Medium, 1466 Wash-ington street, Boston. Hours 9 to 5. 13w*-Jan. 29.

FANNIE A. DODD.

MAGNETIC PHYSICIAN, TEST MEDIUM, No. 94 Tromontstreet, Room 7, Boston. 1w*-Feb. 49. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medlum. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps. 37 Kendali street, Boston.

M 188 KNOX, Medium. Medical and Test Sittings daily. Examinations from lock of hair by letter, \$1,00 and stamp. 45 Indiana Place, Boston, Feb. 10.—1w*

A. S. HAYWARD, Magnetic Physician, 11 Dwight street, Boston. Office hours 9 to 4. Other hours will visit patients. Two packages of his powerful Vital Magnetized Paper sent on receipt of \$1,00. Jan. 1. MISS M. A. HOLWAY, Magnetic Physician, Test and Business Medium, 120 Court street, Boston.

SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr. G. willattend funerals if requested. Nov. 27. JOSEPH L. NEWMAN, Magnetic Healer, No. 814 Montgomery Place, Room 4, Boston, Mass. Office

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Also a Prophetic Medium. 12 Abbion street, Boston.
Feb. 5.—4w*

MRS. S. A. DRAKE, Magnetic Healer, 31 In-Dec. 25.

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What Blackfoot's Magnetized Paper Has Done. PHILADELPHIA, PENNA., Feb. 10, 33. TO THE PUBLIC.

PRILADELPHIA, PENNA., Feb. 10, 33.

TO THE PUBLIC.

I have received lately many letters from persons from all parts of the country, asking the question, What diseases will magnetized paper cure? I am obliged to say to all that I do not know. I cannot say with certainty it will cure any disease or relieve any pain whatever. All I know of magnetized paper is, that my guides forced me against my wishies to obtain paper; put it in my cabinet, and then controlled me fin au unconscious condition, and manipulated the paper with my hands. Since the first of February, M. S. 32, I have sent out over 19,000 sheets of that paper, and I can tell my patrons what it has done, but further than that I cannot say. Hundreds of voluntary testimonials have been sent to me, certifying to most remarkable cures; notable among them are, Catarri, Sore Threat, Cancers, Gotters, Erystpethem are, Catarri, Sore Erse, Asthma, Heart Disease, Selate Rheumatism, Pains in Stomach, Paralysis, Nervousiness, Dysp.pish, Inflammation of the Lugs, Epileptic Fits, Bleeding Piles, Enlargement of the Liver, Utcerated Toes, Sore Face and Mouth, Sick and Nervous Headaches, Deafness, and Dizziness of the Head. To this list of absolute enres, I may add that it has relieved factions of Pains in the Side, Breast and Back, Lame Knees and Shoulders, Stiffness in Knee Joints, Sprains and Swollen Ankles; averted Fevers, and removed Hip difficulty, restored the Volce, removed the desire for Opinin, Tobacco and Liquor; removed the desire for Opinin, Tobacco and Liquor; removed Healting Mediums in their work of healing the sick. All of the above statements I am prepared to prove by furnishing the name and address of the persons cured or developed, to any one who may desire to prove the festive or developed, to any one who may desire to prove the efficiency of the side of the lattine of the above statements I am prepared to prove by furnishing the name and address of the persons cured or developed, to any one who may desire to prove the frink and one such remarkable w

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NATURAL LAW.

NATURAL LAW.

66 THE universe is governed by law, "were words fitty spoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestle-board of the Solar System by the hand of Nature and the Inspiration of Omnifie power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptles, and thereby make business for myself, I will make the following propositions, viz.; Any person sending me the place, sex, date of birth (picinglour of the day), and 53c-1, postage stamps, I will give them in return a personal test and proof of the science.

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CONTENTS.

CONTENTS.

CHAPTER I—The Experience of an Unknown One.

II—A Mother's Story.

III—Children in the Spirit-World.

IV—A Comed of Ancients.

V—A Chapter in the Life of a Poet.

VI—The Pauper's Resurrection.

VII—Condition of the Deprayed in Spirit-Land.

VIII—The Inebelate, Cambler and Murderer in Spirit-Life.

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Description of the Picture.—A woman holding inspired pages sits in a room around which Night has traited her dissky tokes. The classed lands, upiturized countenance, and heavenward yes, must be antifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the exputing candle nor the moon, 'veold and pate,' stinding through the rifted clouds and the partially curtained window, produces the soft light that talls over the woman's tree and illiminantes the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion.

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"LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the fime-worm bark of an aged Pligrim. An Angel accompanies the beat, one hand resting on the bein, whole with the other she points toward the one sea—an emblem of eternity—rounding "Life's Morning" to live good and pane flives, so "That when their barks shall float at eventhe," they may be like "Life's Eventing," to fitted for the "crown of homoral weeth." A band of angels are scattering flowers, typical of God's inspired teachings, One holds in his hand a crown of higher. A little flower-wreathed scraph drops roses and buds which in their descent assume the form of betters and worst that whisper to the youthful plagrims on the shore, "Bo kind," Near the water's edge, ininging with the sandit, as so flower is the first we read, "God is love," And hower lefters we read the sandit, as in the lefter of "Charity,"—"Faith" and "Hope." being already garnered in the leasted by her side, Orowhe rising ground we read, "Lives of Great Mon," Faither on the lefter 'so live "so dimensions us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "Thy will be done" has aften upon it show of the boar, and is the vogager's bright uttering of faith. Trailing in the water from the slote of the beat is theyed; of the boar, and is the vogager's bright uttering of faith. Trailing in the water from the slote of the beat is theyed; of the beat is theyed; of the lower is necessarily necessingers. "Gently we "I want him o'er," The boy, playing with his toy beat, and his sister x anding near, view with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES. BERTH BERTH AREA EPERCHEL IN SER. CORD.

THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN. This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. It is begunful picture into the voit of materianty from bellouding eyes, and reveals the guardant or the Auget World, in thost, as it hay in the swolden stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Innoticed, the beat became decaded from its fastenings and flatted out. Quickly the current carried is beyond all earthly heip. Through the feating rapids, and by preclpitous rocks, dashed the back with its preclous charge, As it neared the brink of the feating cutarract the children were stricken with terror, and though that death was ineclude. Suddenly there came a wondrous change in the tittle girl. Fright gave way to composine and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped, the tope that bay by her shle, when to her surprise the load turned, as by some unseen power, toward a quiet cledy in the stream-a little haven among the rocks. The loay, of more tender age, and not controlled by that mysterious influence, in despair tell-covered by because the little force near the recovered by head mysterious influence, in despair tell-covered by headers. haven among the rocks. The boy, of more lender age, and not controlled by that mysterious believes, in despair fell toward his herofe sister, his little form hearly paralyzed with fear,

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE 15 BY 20 INCHES. THEE RETAIN PRICE IS \$2.00.

HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

DESIGNED AND PAINTED BY JOSEPH JOHN. "The curfow toils the knell of parting day," • • • from the church tower bathed in samese's fading light, "The lowing herd winds slowly o'er the fea," toward the humble cottage in the distance. "The plowman homeward plods lits weary way," and the thred horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my cott." Scaled under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetleal heart of the world.

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"FARM-YARD AT SUNSET."

The Companion-Piece to "Homeward," (or "The Curfew.") Copied from the well-known and justly celebrated Painting designed by JOSEPH JOHN. The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are heautiful and interesting floralings of a happy family with the animal kingdom. A man is unloading hay in the barn. Horses released from harness are being cared for by the proprietor. Grandpa holds a boy baby, who fondly caresses "Old White," the favorite horse, that is drinking at the trough. The milkinaid is stands by her best cow. Among the feathered ribe a little girl is in slight warfare with a mother hon, but carefully watched by the fathful dog. Oxen driven by a lad are approaching with a load of hay. A youngster on the fodder-shed is preventing his cat from preying upon the doves. Cattle, sheep, hambs and colt, together with ducks, goese, doves and other birds, are artistically grouped and scattered throughout the picture. The mellow light of the setting sun richly illuminates this eloquent Art Poem of thrifty and contented American farm-life.

tinting has produced the most perfect and pleasing sunset effects. Size, 22x28. "THE DAWNING LIGHT."

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ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM. From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1872 Propessor John, the distinguished inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art 1 To give the picture its deepest significance and interest, the ideal with the heal was united, embodying spirits-sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of finity texture, descending through the sky of quickening ether in a winding, spiral form, librahating the entrance to the house and yard around with their magnetic aura, while another—the "limnortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark or spirif communion. In front of the house are fruit-trees, and an oil-style windlass drawwoll, with its chain and caken bucket. A little farrier to the left is the gate through which a path leads to the house and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the homest son of toil. While above and beyond the shop, restring against the side of the bill, ston manner of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orelard.

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Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 19, 1881.

(From the Boston Evening Transcript of Feb. 10th.) The Late Dr. Eliakim Phelps. To the Editor of the Transcript :

This earnest laborer in the Christian ministry This carnest laborer in the Christian ministry passed to spirit-life from Weehawken, N. V., Dec. 20th, at the ripe age of ninety years. His son, Prof. Austin Phelps, of Andover, Mass., has printed in the Congregationalist, for some three weeks past, a series of articles, under the caption, "A Pastor of the Last Generation," intended as a sketch of his father's life-work, religious child in the caption of this father's life-work, religious opinions, etc., and in the course of which he pays his father's memory a high tribute of respect for ability, honesty of purpose, and all that goes to make up a great and good man. In Part II. of this series Prof. Phelps describes his father, at a period previous to 1830, in the following language:

"The mind of the young minister was at that lime on the alert to discover and to welcome any good

In Part III, he speaks of his father's belief in Spiritualism in a manner that does not seem to me to convey the views of that gentleman corme to convey the views of that gentleman correctly with regard to the topic, and having had myself some facts from Dr. Phelps (the father) as late as 1875—which facts Prof. Phelps (the son) had no means of knowing—and believing that they should be made public at this time, in order that he (Dr. Phelps) should be put on record correctly, and that Spiriturlism may have, openly, the benefit of this good man's privately cherished opinions concerning its truth-fulness and usefulness, I desire that you will do me the favor of giving these facts, to which I am personally knowing, publicity in your columns, that they may reach the general understanding in connection with what Prof. Phelps has to say corcerning what came under his observation.

I do not think that Dr. Phelps was bold in advocating bis convictions as to the truthfulness of Spiritualism, espécially among those opposed to it; therefore it is not strange that his son, the professor, did not know to what extent his father embraced the Spiritual Philosophy and acknowledged the verity of the phenomena; out if the professor had been present, as I have, at the cances attended by his father, and had witnessed, as I have, with what gratification he recognized his spirit-friends, he might have been led to the use of different language regarding the views of the deceased than he has of late given expression to. Prof. Phelps writes to the Congregationalist of

Jan. 26th as follows:

can, 20th as follows:

"It was after his retirement from public life that he became interested in Spiritualism. It would be more truthful to say that it became interested in him. For it came upon hum without his seeking, suddenly invading his household, and making a pandemonium of it for seven months, and then departing as suddenly as it came. The obenomena resembled those which for many years affected the Westey family, and these which at one time attended the person of Oberlin. They were an almost literal repetition of some of the icrords left by Cotlone Mather. Had my father fived in 1650 instead of 1450, he and his family would have lived in history with the victims on Tower Hill in Solem. That the had sever real a thousand witnesses testified. An eminent judge in the State of New York said that he had pronounced sentence of death on many a criminal on a title of the evidence which supported those lates. That they were inexplicable by any known principles of science, was equally clear to all who saw and heard them, who were qualified to judge. Experts in science went to Strattord artinumphant expectation, and came away in dogged silence, convinced of nething, yet solving nothing. It modern science had nothing to show more worthy of respect than its solutions of Spiritualism, alchemy would be its equal and astrology infinitely its supertor. It will never do to consider a definition so seductive to the Ignorant, and so welcome to the skeptle, to the linabo of an If. and beare to these or there is a first and the second of an If. and there is there. "It was after his retirement from public life that he norant, and so welcome to the skeptle, to the limbo of 'an if,' and leave it there.

norant, and so welcome to the skeptle, to the litabo of an If. and leave it there.

To my father the whole thing was a visitation from God. He lowed to the affliction in sourow and in prayer. He never gave redence to it as a revelation of religious truth for an hour. The only point in which it aftected his interpretation of the scriptures was that of the biblical demonology. When science failed to tive bim an explanation which deserved respect, he fell back moon the historic faith of the Christian Church in the personality and activity of angels, good and evil. He held the scriptural demenology as a tentative explanation of Spiritualism until science could furnish somethang better. But long before his decease he had lost his interest in it; and during the last two years of his life it had probably laded from his memory. When thanksgiving for the 'preclous bloot of Christ' was often heard from his chamber, he was sometimes prompt to deny that the mysteries of Stratford hat ever existed. So little impression had they left upon him as the origin of anything in his had they left upon him as the origin of anything in his religious raith."

digious min."

Dr. Phelps no doubt looked upon the mani-son states, as "a visitation Boers. festations, as his son states, as "a visitation-from God," but instead of bowing to them as an affliction "in sorrow and prayer," he con-sidered that he was happily blessed with spirit smerer that he was happiny blessed with spirit manifestations of a most remarkable character, which convinced him that the two worlds—the material and the spiritual—were one unbroken whole, and that communion between the two characteristics. the two spheres of existence was a fixed fact in the nature of things. His conversion to a be-lief in Medern Spiritualism was of a similar character with that of St. Paul's conversion to ancient Spiritualism—the result of suddenly presented and overwhelmingly satisfactory proofs in the premises. What Dr. Phelps says nimself is quite essential upon the point at issue, therefore we will quote his own words, as follower. as follows:

as follows:

'I have seen things in metion more than a thousand times, and in most cases when no visible power was exerted by which the motion could be produced. There have been broken from my windows seventy-one panes of glass—more than thirty of which I have seen break with my own eyes. I have seen objects, such as brushes, timplers, candlesticks, smitters, etc., which but a tew moments before I knew to be at rest, fly against the glass and dash it in pieces, when it was afterly impossible from the direction in which they moved that any visible power could have caused the motion.

motion.

As to the reality of these facts, they can be proved by testimony a hundred-fold greater than is ordinarily required in our courts of justice in cases of life and death?

I met Dr. Phelos at the residence of Dr. Munn, in Philadelphia, Pa., some twenty years ago. He then and there related to myself, and others, his experience in spirit manifestations, and said that the amount of property destroyed by the invisible powers was nothing to him compared to the great benefit he received by and through them; and that, after becoming convinced of them; and that, after becoming convinced of the verity of spirit communion, guidance and protection, he had preached it. "But," said he, "if I had called it Spiritualism, I should not have received support or gained hearers; while as long as I did not call it by its right name it was received as beautiful teachings." At this meeting I invited him to call, on his way east-ward, and have a scance with a Boston medium. He replied that he would be pleased to do so en his return. Some time afterward a medium rehis return. Some time afterward a medium re-siding in the suburbs of Boston was strongly impressed that she must go into the city, and call upon a certain other medium, and finally heeded the impression. On arriving, this medium found the other to be absent for the afternoon; this seemed to indicate that her impression was not of a practical nature; but after waiting a few moments, the absent one returned, saying that she, too, was impressed that she was wanted at home. Neither of them, however, could see any home. Neither of them, however, come see and particular need of such a movement on their part, and while pondering over the situation. Rev. Dr. Phelps called at the house, and informed in the part modium that I had suggested his the resident medium that I had suggested his having a scance with her. He was an entire stranger to both these ladies, but his spirit-friends soon opened the door of communion with him, and for several hours a mutual exchange of thought went on between the doctor and his loved ones gone before, who were then denizens of the world of souls. Thus was prac-tically shown to him the fact that spirit guidance and watchful care had been exercised in his case, leading him to another successful step

his case, leading him to another successful step in his investigations concerning the realities of spirit-life anotits requirements.

In 1874 Dr. Phelps wrote to me, from New Jersey, asking me to consult a medium for him; adding that he had not for the past year had an opportunity to visit one—the last one being in Andover—and desiring that I would request that one (if she still continued her mediumship) to inquire if any of his spirit friends had any message for him. He then remarked:

"I was intimately acquainted with Judge Edmonds.

"I was intimately acquainted with Judge Edmonds and other prominent Spiritualists now in spirit life." He further spoke of his spirit relatives, and

said they used to keep him apprised of important events, sometimes years before they took place. He closed his letter by saying: "If she should obtain anything, and write me, she will confer on me a special favor." I laid the doctor's petition before a highly sensitive medium, with the following result: A young female and tor's petition before a highly sensitive medium, with the following result: A young female appeared, as in a vision, and said: "You [referring to Dr. P.] are living to do good and bless others, through it to be blessed yourself." Directly appeared a young man who said his existence was peared a young man who said his existence was principally matured in spirit-life. He stood—in the vision—but one side of Dr. Phelps, and the maiden on the other; both clasping hands over the head of the doctor, they seemed to say, "We are working through you until the work shall be completed which joins our family in one whole golden circle, earthly and spiritual." A change in the influence then came, with these words: words:

words:

"My Dear Friend—You must continue to live like the flower until the blossom of material life is spent, and, like the flower, leave a rich perfume from the days of your earthly existence when they are numbered with the fallen leaves! Should we open the golden gate to your view we fear you would not patiently wait for the pood angel Death to summon you to enter within its portals. We are watching for your resurrection morn, when the old garment shall be laid aside for the beautiful one of purity and truth. Itest assured there will be no doubting—but face to face."

The doctor realiged to this mossage (which I

The doctor replied to this message (which I forwarded to him), acknowledging its receipt and saying:

and saying:

"The seeme which you describe in which a young lady and a young man join their hands over my head, and through me labor to jeln our whole family in one golden circle, has, I think, had a very explicit fulfill ment in a recent event in my family.

The young lady whom she ithe medium saw, I presume was a daughter of mine who tassed away many years ago, but who has often manifested when anything of interest to the family was agitated, and who has represented herself as a gnardian spirit, having special charge of the interests of my family. To what extent hor futhnence and that of other friends have been in resented herself as a gnardian spirit, having special charge of the interests of my family. To what extent her influence and that of other friends have been instrumental in the change that has recently been brought about, the developments of the Great Day will disclose. I am greatly obliged to you for the part you have taken in it, and if you have been at any expense, let me know, and I will make it all right." I subsequently sent him a few copies of the

Banner of Light, which he thanked me for, con-vluding his letter in this latter case as follows:

vluding his letter in this latter case as follows:

v I feel a satisfaction in keeping up my familiarity
with the subject of Spiritualism, in which I have been
interested for a fourth part of a century; but I am so
far down the west side of the hill that It is not much
that I can do. Remember me kindly to—the medium), and believe me your filend and well-wisher."

In the year 1871, Dr. Phelps wrote an interesting essay for publication upon the practical
value of clairvoyance in detecting disease, and
of the practice of "laying on of hands," or magnetic treatment, to eradicate diseased conditions from the human system. I caused the
essay to be printed, with his consent, but the
authorship was, at his request—as far as the authorship was, at his request--as far as the public was concerned-to remain a secret until he had joined, by decease, the loved ones in the spirit-world. It is of especial value at the present time, when certain lesser lights are attempting to throw discredit upon the spiritual gift of healing the sick, which experience has demonstrated to be the main characteristics identical with what is recorded as having been accom-

plished in ancient days.

If Dr. Phelps had been brave enough to stem the tide of opposition, and had declared boldly his views to the world, it might have been bet-ter; but still, his blameless life and (acknowledged) marked experiences may, after all, constitute an incentive to inquiry into the important matter which interested bim so much, on the part of other religious teachers who have in and of themselves the courage "to face a frown-ing world" in defense of whatever convictions A. S. HAYWARD. they may arrive at.

Boston, Mass.

BRIEF PARAGRAPHS.

WASHINGTON'S BERTHDAY, WASHINGTON'S BIRTHDAY,
Welcome to the day returning,
Dearer still as ages glow,
While the torch of Farth is burning
Long as Freedom's alrars glow!
See the hero whom it gave us
Slumbering on a mother's breast,
For the arm he stretched to save us
Be its morn forever blest!
Van he Farched wed townstalent

vie its morn toreyer blest!
Valu is Empire's mad temptation!
Not for him an earthly crown!
He whose sword has freed a nation
Strikes the offered sceptre down!
See the throneless conqueror seated,
Ruler by a people's choice:
See the patriot's task completed,
Hear the father's dying voice;

The South African war still progresses-the advantage up to the present moment being on the side of the

As we recently stated it would be, it has been fully ascertained that the impurity of the Cochilnate water was caused by its being impregnated with decomposed

fish.

The annual election of officers of the Mercantile Library Association of San Francisco, Cal., was held Jan. 17th, at the Library. The following regular ticket nominees were chosen : for President, Edward Gray Stetson; Vice President, J. H. Wildes; Recording Secretary, Albert Gerberding; Corresponding Secretary, Win, J. Dutton; Treasurer, Henry Mollneux; for Trustees, John A. Hooper, Levy L. Dorr, Henry Schmiedell, David Boyle Blair, Charles Page, George C. Boardman, S. B. Boswell, Benjamin Marshall and William Loewy. There was no opposition ticket.

The "red devils" of the Herald are still howling for Schurz. It won't do. You can't shift the Ponca rascality onto other shoulders.

Gen. Thaw paid Boston a visit last week, and was welcomed by the horse-car corporations.

Mr. B. P. Shillaber says in the Hartford Post that beor, eider, and other fermented liquors, do much to pave the way for rheumatism. Now Ben, has been a great water-drinker all his days, yet he has been attlicted with rheumatism for a long time, and the question arises. Why didn't he include water in the eategory of propagators rheumatic?

Speaking of the Ashantee war cloud which is just rising on the British horizon, a contemporary hilariously remarks:

"The great State problem now is whether King Koffee has any grounds for his acts. The quality of his mercy evidently is not strained."

The old fogy Boston Surgical and Medical Journal, fearing small-pox may soon visit Boston, recommends vaccination as a remedy. Does the Journal desire the people of this Commonwealth to have their blood poisoned by vaccine-which is always the case when used-to prevent another disease from attacking the human system? The best preventive of small-pox is for each one to keep his or her blood as pure as possible. That disease never reaches such people.

Fancuil Hall sympathizes with oppressed Ireland.

The Worcester Gazette says that somebody ought to hint to the Secretary of the Interior that George Washington never "slopped over."

Kansas, Illinois, Wisconsin, Iowa, and other States have been buried in snow (figuratively speaking) of late, and now Ohio, Pennsylvania, New York, the District of Columbia, and other wide spread portions of the country are suffering from floods of a nature whose severity has not been matched for years. Washington City was flooded most disastrously—the flood extending from the Potomac even to the south side of Pennsylvania avenue.

A message from spirit John Augustus was printed in this paper Jan. 20th, 1891, which his son informs us is so characteristic of his father that he has no doubt whatever but that it emanated from him.

The Boffin's Bower Fair closed on Saturday evening last, and a handsome sum has thus been secured for Miss Collins, the manager, to enable her to continue free dinners for working-girls.

The Rev. Robert Collyer in his Boston sermon last Sunday said: "All I have and all I am will pass into nobler forms. Those I love here I shall love there. I know God cannot have given me this singular, deep longing to see my life round out, and then compel mo to live in shreds and patches. This is the gospel of our hearts." And this is what our spirit friends continually teach us.

New York and Vicinity.

Brooklyn (N. Y.) Spiritual Fraternity.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Banner of Light:

The announcement that that veteran medium, Dr. J. V. Mansheld, known throughout the civilized world as the "Spirit Post-Master," would be present at our Sunday evening meeting, and speak after Mrs. Lillie's lecture, and perhaps give tests, attracted an unusually large addience, and when the President read a letter from Dr. M., announcing his slekness, a genuine sympathy for him was manifested, and an earnest hope expressed that he might be restored to health and usefulness. Mrs. Lillie gave an exceptionally fine lecture, which was listened to with deep and earnest attention. At its close she gave several typical poetical readings of character, with improvised poems, which were very satisfactory to their recipients. Among others, one was given to Mr. and Mrs. Howard, parents of the sisters Daisy, Rosa and Angie Howard, who were taken to the Summer-Land by diphtheria, and was like a healing balm to their bruised hearts.

The closing poem or a subject from the andlence, "Watchman, What of the Night?" was one of the very best of the many excellent poems now being given through her organism, and was filled with hopeful prophecy of the good time coming.

Our social this week was held at the residence of Charles S. Kinney, clairvoyant and magnetic physician of extensive practice, so highly spoken of by Dr. Eugene Crowell in his published works. The parfors of their pleasant cottage home were well filled with the Fraternity, old and young, and a genuine house warning was experienced. These social meetings are hav-

Eugene Crowell In his published works. The parfors of their pleasant cottage home were well filled with the Fraternity, old and young, and a genuine house-warning was experienced. These social meetings are having a marked effect in binding us closer together in the bonds of fraternal love and unity. Our genial host and hostess were very successful in making all feel that they were heartily welcome, and the evening will be long remembered as one of the most enjoyable of the many experienced by the Fraternity.

A very large, intelligent and sympathetic audience assembled last evening at our usual Friday evening conference meeting to listen to the lecture of Prof. Henry Kiddle, of New York City, whose subject was "Ancient and Modern Inspiration." Prof. Kiddle by way of infroduction said: I have no apology for appearing upon your platform this evening. The invitations of your President are so carnest and cordial, that I am glad to come and confer with you; and I present this subject to-night, not in a dogmatic sense, but to compare past inspiration with that of the present, and to show conclusively that "inspiration" is universal, and that no Bible, book, or Individual, has been pleuarly inspired, nor that the flow of inspiration will ever case; and that the orthodox view of the Hebrew Scriptures, held so firmly in the past, is fast vanishing before the light of modern inspiration; and further, that evil or demoniac influences could and do possess individuals; and that many of the inmates of our insane asylums are simply "obsessed" by evil influences; and if such victims can be treated with the light of Modern Spiritualism, much of suffering may be prevented, and they restored to their reason and usefulness.

The speaker showed that there could be no infalli-

usefulness.

The speaker showed that there could be no infallible inspiration, as all would be affected more or less by the instruments that were used as intermediaries between two worlds, and quoted from many teachers in all ages to show what the actual facts were in regard to this universality of inspiration, comparing past inspirations with the present, showing by clear statement of fact and a logical and convincing argument, that the inspired mediums and teachers of today were controlled by a law natural and hence universal and beneficent, when rightly comprehended and understood: that inspiration is a power emanating from the spirit world, above and around us, which is the universal fountain whence flows unto all mankind a continuous stream of influence acting primarily upon spirit, but secondarily affecting as well both the body and the mind.

The intellectual power of Kant will not be disputed; and he said before he became lost in the bewilderment of metaphysical researches:

"The day will come when it will be proved that the human soul is already, during its life on earth, in a close and indissoluble connection with a world of spirits; that their world influences ours and impresses it profoundly."

Confuctus, the Chinese moralist and sufritual teachusefulness.

The speaker showed that there could be no infalli-

close and indissoluble connection with a world of spirits; that their world influences ours and impresses it profoundly."

Confuctus, the Chinese moralist and spiritual teacher, who left an impress on his age that has lasted nearly twenty-five hundred years, sald; "How vast is the power of spirits! an ocean of invisible intelligences surround as everywhere. If you look for them, you cannot see them. Identified with the substance of all things, they cannot be separated from it. They cause men to sanctify and purity their hearts. They are everywhere—above us; on the right and on the left. Their coming cannot be calculated. How important that we do not neglect them!"

But we need, out go so far in place or time to find evidence that thoughtful minds, who have given heed to the teachings of intuition and have carefully studied the experiences of other minds without prejudice or bigotry, have uniformly aimed at the same conclusion as to the universality of spirit-influx. Theodore Parker sald: "Spiritualism has more evidence for its wondersthan any historic form of religion hitherto. It is thoroughly democratic, with no hierarchy; for its inspiration is open to all. It is no fixed fact, has no punctum stans; but is a pmetum dueas. It admits all the truths of religion and morality in all the world sects."

Henry Ward Beecher, in one of this sermons in 1878.

needs," Henry Ward Beecher, in one of his sermons in 1878, abserved: "I suppose that from the beginning of Henry Ward Beecher, in one of his sermons in 1878, observed: "I suppose that from the beginning of things this world has been open to the influence of spirits. It is not difficult to believe that there is a spiritual influence which we can neither understand nor appreciate. This certainly is the doctrine of the New Testament. It was taught by the Saviour and the apostles that both divine and demonlac influences roll in upon the soul."

roll in upon the soul."

The speaker remarked at length upon the necessity of all individuals to become receptive to pure and holy influences, by living pure and noble lives, and in conclusion said: "Thus in the elementary stage of being elusion said i "Thus in the elementary singe of being we are provided with an ever present assistance. The time however, comes to all when, translated to a different state of being, they realize more clearly spiritual laws and conditions; but the world will advance, is now advancing toward the grand era in its existence when men here below shall in their earthly life better appreciate the purposes of that life, and live less for the things of time and more for those of eternity. Then may we say, using the language of modern inspiration:

nay we say, using the language of modern inspiration

'Man, clothed with immortality, revealing
Divine affections in divinest deeds.
Celestial, pure in life, in thought and feeling.
Shall rise at last above all outward needs.
And hear the immortal trumpet pealing.
And rise and dwell amid the Elysian meads
of the scenee abode of angels blessed.
Then man, star-eyed, sun-featured, golden-tressed,
From heaven's dear lap outhorn.
In immortality's white arms caressed,
Shall win a glorious form,
Like that wherein the Saylour rose to heaven—
His sorrow all effaced—like slass forgiven.''
[Prolonged amblause.]

[Prolonged applause.] Soul-inspiring speeches in full harmony with the Soul-inspiring speeches in full harmony with the spirit and teachings of the lecture were made by Deacon D. M. Cole, W. C. Bowen, and Mrs. R. Shepard-Lillie, and our meeting closed with the audience rising and all singing with much power and effect, "Nearer, My God, to Thee.

Mrs. Imagen C. Fales, a lady of culture and education, and one of Brooklyn's representative women, gives our next conference lecture Friday evening, Feb. 18th. Subject, "The Religion of the Future."

S. B. Nichous.

S. B. NICHOLS. 467 Waverly Avenue, Feb. 12th, 1881.

Reception to Mrs. Nellie J. T. Brigham.

Reception to Mrs. Nellie J. T. Brigham.

To the Editor of the Banner of Light:

In the fall of 1878 and spring of 1879 there were frequent social gatherings at the residence of Mr. and Mrs. Henry J. Newton, 128 West Forty-third street, to which a general invitation was extended to all those who desired to meet Mrs. Brigham socially.

On this evening the first reception of the season was given, and it was similar in character to those just referred to, which latter, by the way, came to be very interesting and popular. Of course the greater part of the evening was devoted, and very properly, to conversation. A number of songs were sing, and several instrumental pieces were performed on the plano. There were also a number of rècitations, including the sentimental and humorous.

A number of subjects were handed to Mrs. Brigham to spenk briefly upon, one of which was particularly appropriate, being "The importance of cultivating the social element." She was quite happy in her remarks on this topic. She said that no rounded, beautiful life, could be isolated. Human beings might be compared to links in a chain; some links are gold, some links are silver, some links are iron, some links are lead. The bright links are those that have seen the light, the dull links are those which have laid in darkness. Man is made with two hands, one to reach upward for the angels to clasp, and the other to reach downward to help the unfortunate up. By the communion of mind with mind we ignite sparks of intelligence, and thereby chase away the darkness which is ever present with ignorance. Though we may differ in our opinions on many subjects, yet when we meet together and exchange thoughts, we are the richer and better for having done so. Annog the beautiful traits of character which we possess there is one which we should cultivate more and more, and that is the social element; we want a broader element in the social iffe; we should reach out further and be more sympathetic. Bring about social meetings, continued the speaker, and you

New York, Saturday evening, Feb. 12, 1881.

Second Society of Spiritualists. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Cephas B. Lynn met with a warm welcome on his return to us, and is justly proud of his intelligent hearers, whose profound attention he commands and holds. I predict many engagements in our city which shall be to him of pleasure and profit. His clear, philosophical reasoning, couched in his easy flow of scholarly reteoric, cannot fall to startle and convince the skeptical, and to confirm the believing.

On Tucsday evening, the 8th inst., Capt. H. H.

Brown, who was passing through our city, delivered an eloquent and instructive lecture on "Inspiration," at the residence of Mr. Milton Rathbun, 440 East 110th street, to an audience sufficiently cultured to understand and appreciate the speaker's views. Brother Lynn being present, responded in a few appropriate words to the call from the audience; he made his most pleasing remarks, however, when he consented to address the same audience at the same place on Thursday evening, Feb. 17th. Mrs. M. F. Lovering, the well-known musical medium, was also present, and kindly favored us with the exercise of her gift, which was well received. Bro. J. Frank Baxter will be with us the first three Sundays in March.

Mrs. Milton Rathbun, Sec.

Spiritualist Meetings in Boston. New Era Hall. - The Shawmut Spiritual Lyceum meets n this hall, 176 Tremont street, every Sunday at 10% A. M. l. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lyceum No. I holds its sossions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The public cordially invited. F. L. Union, Conductor. ne cormany invited. F. D. Umon, Conductor.

Herkeley Hall.—Free Spiritual Meetings are held in
this hall, 4 Berkeley street, every Sunday at 10% A. M. and
3 P. M. Vesper Service first Sunday in every month, at 71%
P. M. The public condially invited. President and Lecturer, W. J. Colville.

turer, W. J. Colville,

Highland Hall.—The Roxbury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 7½ p. M. Regular lecturer, W. J. Colville,

Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ p. M. Excellent quartette singing provided.

provided.

Ladies' Aid Parlor, —The Spiritualists' Ladies' Aid Society will hold their meetings at their Parlor, 718 Washington street, every Friday afternoon and evening. Business meeting at 40'clock, Mrs. A. A. C. Perkins, President; Mrs. A. M. H. Tyler, Secretary.

New Pra Hall.—A series of spiritual meetings will be conducted in this hall by Mrs. Clara A. Field and Miss Jenie Rhind each Sanday afternoon, at 2's o'clock. Good speakers and mediums will always be in attendance, One or both of the above-named ladies will be present and conduct the services.

he services. Pembroke Rooms, 94 Pembroke street.—W. J. oville holds a public reception in these rooms every Friday.

Mechanics'. Hall-Charlestown District.—Spirit-nalist Meetings will be held regularly at his place, No. 212 Main street, each Sanday evening till further notice. C. B. Marsh, Manager.

Chelsen:—Spiritual Harmonial Association holds meetings every Sunday at 3 and 7½ P. M. in Temple of Honor Hall, Old Fellows' Building, opposite Beilingham Car Station. Next Sunday afternoon, conference: in the evening W. J. Colville will occupy the platform—subject, "The Condition and Training of Infants in Spirit-Life," The Landtes' Harmonial Aid Society meets every Thursday afternoon and evening in the same hall. Mrs. G. G. Gleason, Secretary.

NEW ERA HALL.-At a full and enthusiastic meeting of the Association, held on Monday evening last, t was unanimously voted to extend to Mr. J. William Fletcher a vote of thanks for his kindness in volun-teering his services for the delivering of a lecture for the financial benefit of our school. We trust wherever our good brother may be called to dispense spiritual food he will be as fully appreciated as he ever will be

food he will be as fully appreciated as ne ever win ne by our Lyceum.

Our hall was, on Sunday, Feb. 13th, filled to over-flowing by visitors attracted by the different exercises pertaining to the welfare of the children. Many un-doubtedly came for the purpose of listening to the fine elecution of Miss Jeanette Howell. This lady gave two finely executed selections which were appreciated by all. Others were evidently well pleased with the three vocal selections rendered by a number of jubilee storers who hald us a visit. singers who paid us a visit.

our regular exercises were as follows: overture by orchestra; singing, Silver Chain recitation, Banner march; recitations, &c., by Graele Burroughs, Albert Rand, Jennic McIntyre, Lottic Brickett, Alberta Felton, George Felion, Minnic Fogg, Annic Folsom and Miss Carrie Shelhamer. Remarks were made by Miss Jennic Rhind and Mr. Gurney, formerly Conductor of the Rockland Lyceum. Master W. F. Rand led the physical exercises, and the session closed with the Target March.

J. B. HATCH, JR.,

Sec'y Shawmut Spiritual Lyceum.

Boston, Feb. 14th, 1881.

PAINE HALL.-After the long storm, the bright sun again came forth and cast its cheering rays upon us. Lyceum No. 1 was fully attended to-day, and there Lyceum No. 1 was fully attended to-day, and there is no lack of zeal among the members. The approaching Fair acts as a stimulus, and the children are working for it with a will. Its success is even now assured; the sale of season telects has been rapid, which is encouraging to all. A goodly sum will, without doubt be added to the treasury at the close of the Fair next Thursday evening, Feb. 17th. The committee, with Mrs. S. F. Bicknell at its head, is competent, and will spare no pains to please all visitors who may favor us with their presence.

The session of the school on the 13th was a highly interesting one. After singing by the members and

The session of the school on the 13th was a highly interesting one. After singing by the members and the Silver Chain recitation, came the Banner March. Then fifteen minutes were allowed for conversation, which the leaders improved by interesting their children upon the various subjects presented—the orchestra in the meantime playing some fine selections.

Miss Jennie Smith opened the regular exercises with a song; next a recitation by Flora Frazler; song (and encore) by lonis Buettner, and a recitation by Myra Hall. The orchestra gave another selection, which was followed by a song by Berlia Davis; recitations by Lulu Dodge, Amy Peters and Esther Oetlinger. The latter being encored gave another selection. The calisthenies, led by the Conductor and Assistant Guardian, followed, and the exercises closed with the Target March.

Children's Progressive Lycoum No. 1, Sunday, Feb. 13th, 1881.

Sanday, Feb. 13th, 1881.

NEW ERA HALL—The discussion on Spiritualism between D. W. Hull and W. S. Bell at this hall, 176 Tremont street, is increasing in interest. On last Sunday evening, Mr. Hull read from Prof. Zöllner's "Transcendental Physics" an account of several séances held with Dr. Siade, narrating the full details of the knotted-cord test, received by the Professor, as previously described in these columns. Mr. Bell did not attempt an explanation of this phenomenon. Mr. Hull is, we are informed, pushing Mr. Bell closely along the line of his materialistic argument. The discussion will be continued in the same hall at 7:30 next Sunday evening.

NEW Ena Hall.—On Sunday afternoon, Feb. 13th, a series of Spiritualist meetings was inaugurated at this hall. The services were of interest; and the course so auspiciously begun will be continued till further notice. Miss Jennie Illind presided at this, the opening session, and made an address; and remarks were further contributed by Dr. Wheelock, Mr. Howe and others.

CHARLEST OWN DISTRICT—MECHANICS' HALL, No. 212 MAIN STREET.—Sunday evening, Feb. 13th, a very interesting meeting was held in the evening at the usual hour. Mrs. M. C. Bagley occupied the piatform as speaker and test medium, quite a large audience being present. A number of excellent tests were given by the medium, all of which were recognized ascorrect: The audience was also favored with appropriate songs and music on the piano by Mr. Heath, the blind musician, and a select choir. Next Sunday evening, Feb. 20th, Mr. Eben Cobb, trance speaker, and Mrs. Fannie Bray, test medium, will speak and give tests in this hall at 7½ o'clock.

C. B. M.

Matters in Washington.

To the Editor of the Banner of Light: Dr. Samuel Watson, of Memphis, Tenn., spoke,

Feb. 13th, to a crowded audience on "The Origin of Man," before the "Thought Exchange," which meets in Talmage Hall every Sunday afternoon. He is engaged for this month, and perhaps next.

We commenced inviting all the various sects last November to meet with us, and talk over this matter of religion and infidelity; and by insisting on free toleration, having a good Chairman, and limiting the speeches to five and ten minutes, we have succeeded in securing large audiences,
The "Arbitration League," Gov. Stanton,

President, is growing. I am devoting nearly all my time to it, and it will be felt over all the United States, and I hope the world, before S. M. BALDWIN. long.

920 F street, Washington, D. C.

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